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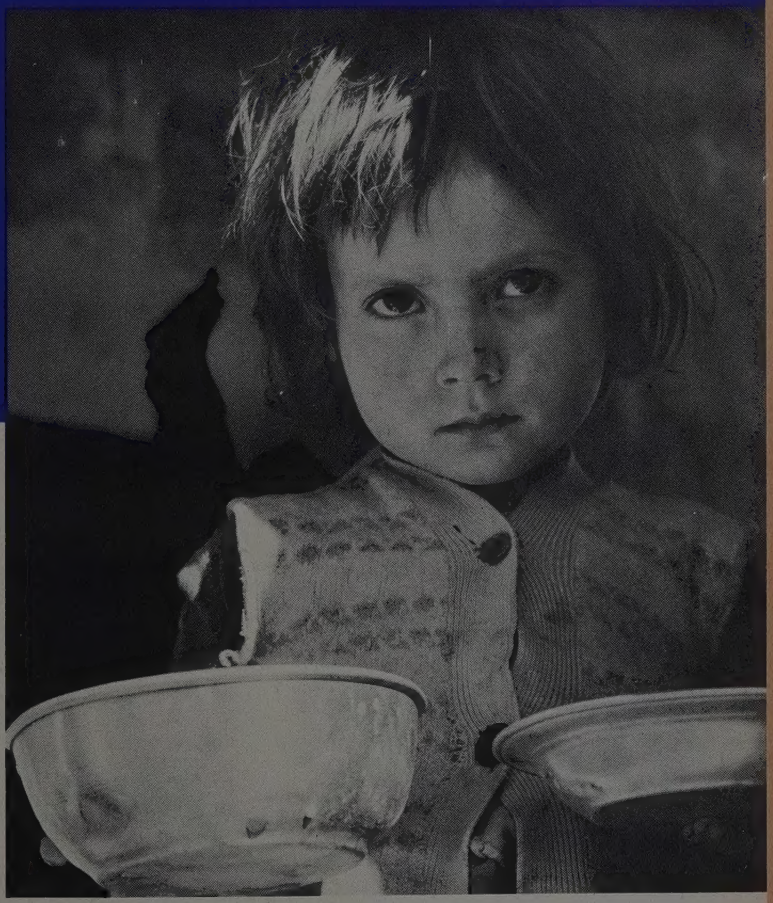
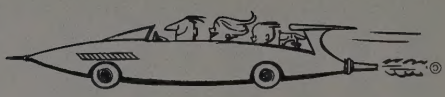


ARAB REFUGEE

Christian love provides food and shelter

Vol. 41, No. 32

MAY 13, 1959



Useless Crosses

SOME STATES erect roadside markers in the form of a cross to indicate the sp where a fatal highway accident has occurred.

While touring, we came upon a place where the road narrowed as it neared th Petrified Forest in Arizona. On one side of the road stood two crosses, on th other side three—indicating that five fatal accidents had taken place there. For sever hundred feet along the road were warning signs, saying, "NARROW BRIDGE AHEAD

When we had crossed the bridge, my wife and I looked at each other. "Are yo thinking what I'm thinking?" I asked her.

"I surely am," she replied. "Why don't they remove the cause of the accidents b widening the bridge instead of just putting up crosses to mark the fatal spots?"

CHRISTIANS LOOK upon the cross as the price their Lord was willing to pay fo their redemption. For him it was the tool of death, but for us it is a symbol of hop Jesus would rather have us remove the causes of tragedy from our lives and fro society. He wants us with faith and sacrifice to broaden the bridges so all people ma have safer passages along life's road.

—WALTER COWEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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College students were guests for a day at Philadelphia Seminary

WE MAY have gone overboard in counteracting Roman Catholic veneration of Mary, says Theologian Joseph Sittler in this week's Lutheran." He advocates that we restore the balance and re-explore Mary's important role in the revelation of God's love.

RE-EXPLORATION will also be keyword for Howard Logan, United Lutheran Church Men executive, as he writes in next week's issue about the problems of the men's auxiliary. His frank discussion of ULCM's shortcomings, his ideas on what should be done to root men's work more firmly in the life of the church, provide stimulating topics for debate.

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COVER PICTURE. Thousands of still-homeless Arabs on the borders of the Holy Land are aided by Lutheran World Action funds through Lutheran World Service. Story on page 12.

THE CHURCH IN THE NEWS

Spain's persecution reported

Protestant bodies throughout the world had long complained about persecution of the tiny Protestant minority in Roman Catholic Spain. Closing of churches, restrictions on worship, and denial of rights to Protestant church members had been documented as an indication of the dangers to freedom when the Roman Catholic Church is closely allied with the government.

Only last month the Spanish ambassador to the United States, Don Jose M. Areilza, issued a blanket denial of any persecution of Protestants in Spain. He said it was "an example of distorted, untruthful reporting by a few American publications." He said he was "tired of denying" reports about religious persecution in his land, saying that Spain guaranteed Protestants freedom of worship, although it did not welcome Protestant missionary activity.

The ambassador's attempted whitewash got quick and impartial refutation. In the New York *Times* on May 2 and 3, reporter Benjamin Welles examined the situation of Protestants in Spain and found it bad, with the government secretly plotting to eliminate all Protestant worship in the near future.

Restrictions hit Protestants

Reporter Welles found that the 30,00 Spanish Protestants lived under almos unbearable restrictions. They could no be legally married except by a civil cere mony. However, if either party to th wedding had been baptized as a Roma Catholic and later converted to the evan gelical faith, the law regarded him as Roman Catholic and required churc permission for the wedding. Protestant were also debarred from public educa tion, from careers as officers in the arme forces, as nurses or as teachers.

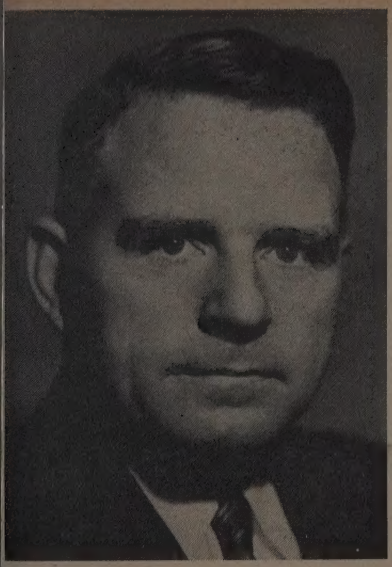
While there is no open persecution o physical harm of Protestants, they ar regarded with contempt and live as sec ond-class citizens, the reporter found Worship must be conducted semi-secretly and no public mention of Protestant faith or activities is permitted.

Conditions are likely to get worse. The report disclosed instructions given by th Spanish regime to provincial governors telling them "gradually" to close all Prot estant places of worship. A cautious ap proach was advised in order to avoid un favorable publicity abroad. The chie Spanish Protestant seminary at Madrid has been closed for the past three years and more than thirty places of worship have been shut down within the past few months, the report stated.

The present Spanish government o Dictator Francisco Franco has an agree ment with the Vatican under which th Roman Catholic Church is the only rec ognized religious body in the country.

Council membership is issue

Big question as the General Assembly of the Presbyterian Church in the U.S (Southern) met at Atlanta last month for its 99th annual convention dealt with the denomination's membership in the Na tional Council of Churches. A minority



DEFENDS NATIONAL COUNCIL
Dr. Espy

group placed before the assembly a series of resolutions calling for withdrawal from the council, which includes 32 Protestant and Eastern Orthodox church bodies with more than 38 million members. Chief target of the group was a 5,000-word "Message to the Churches" issued last November by a World Order Study Conference convened in Cleveland by a department of the council. Included in the message was a suggestion that the U.S. give diplomatic recognition to Red China and permit it to join the United Nations.

Three presbyteries — Central Mississippi, Charleston and Knoxville — submitted "overtures" or petitions demanding that Southern Presbyterians withdraw from the council. Seven other presbyteries called upon the assembly to defend the right of the council to speak out on current moral issues.

Right to speak defended

Addressing a 36-member resolutions committee at the start of the assembly, Dr. R. H. Edwin Espy, associate general secretary of the National Council, cautioned against judging the council "through the eyes of its detractors." He said some sincere people had attacked the council's involvement in controversial questions because they had a misconception of its work. "At the same time," he continued, "let us not overlook more scandalous and even mendacious attacks of irresponsible individuals and organizations who are estranged from their own official bodies and desire to embarrass them if through no other means than guilt by association." Dr. Espy's reference was reportedly directed at Dr. Carl McIntire, one-time Presbyterian U.S.A. clergyman, whose fundamentalist American Council of Christian Churches constantly attacks the National and World councils of churches.

Dr. Espy pointed out that NCC pronouncements were often "seized upon by the press and magnified beyond their proportionate significance." He upheld the right of conferences to issue judgments on current questions in which they would "speak to the churches, not for them."

"Things are being said in conferences of all of our churches at all levels—local, synodical, churchwide—for which the denominations could not possibly assume responsibility. Yet we do not forbid our churches to hold such meetings and to say what they feel led of God to say," Dr. Espy added.

Vote supports council

When the issue finally came to a vote in the assembly, the body took a threefold action. It defeated 341-116 a demand that all congregations be polled on

the question of continued membership in the National Council. It then voiced disapproval of the Cleveland conference recommendation about United States recognition for Communist China. To wrap up the matter, it declared by a nearly unanimous voice vote its "basic support" of the National Council's program.

In other actions, the assembly of the 873,000-member body adopted a plan for a three-year evangelism effort; called for "logical Sunday laws" that would restrict business and commercial operations; and named a commission to restudy the doctrine of predestination.

Adopting a report on Christian relations, the assembly defended the freedom of Negroes and whites "to meet voluntarily in unhampered assembly and genuine fellowship."

Elected as moderator was Dr. Ernest Trice Thompson, for 37 years professor of church history at Union Seminary, Richmond, Va., and a co-editor of *Presbyterian Outlook*. He succeeds Philip F. Howerton of Charlotte, N. C., a layman. (*Picture on page 7.*)

East Zone rift widens

Negotiations between the Communist government of Germany's East Zone and church leaders had last summer brought some hope for a peaceful agreement between church and state. The hope seemed destroyed last month as East German Premier Otto Grotewohl made a bitter anti-Christian speech to a cultural conference. Calling for the "propagation of atheism," the premier was reported to have said that "morality is what serves the socialist cause."

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), retorted that the East German premier was adopting Hitler's views by adapting the Nazi slogan to his Red regime. "What is good and bad, moral and immoral, is decided only by the Living God and not by men . . . we must therefore reject making the so-called socialist moral code the basis for youth education," Dr. Dibelius said. He charged the premier with trying to make Christians "secondary citizens" and warned against the use of state "power to blaze a trail for atheism while trying to push the Christian faith into a corner."

The Evangelical Union Church (Lutheran and Reformed), meeting in Berlin, also attacked Premier Grotewohl for his "onesided atheistic interpretation of socialism" which had caused "continuous deterioration" of church-state relations in the East Zone.

A bishop is scolded

Lutheran Bishop Moritz Mitzenheim of Thuringia had sent a letter to Mr. Grotewohl thanking him for his efforts to have joint representation of East and West Germany at the forthcoming foreign ministers' conference in Berlin. The Communist press gave the letter a big play, applauding the bishop's concern for "Germany's welfare."

West Berlin papers were quick to remind the bishop of the premier's recent embracing of atheism for all East Germans. Sharpest reply came from Dr. Eugene Gerstenmeier, president of the West German parliament and a member of the Synod of the EKID, who accused the East German bishop of trying to curry favor with the Communists. The letter was neither "heroic, necessary or useful" but merely "confused Christians and made many of them lose confidence in Bishop Mitzenheim," he said.

Dr. Gerstenmeier also lashed out at Dr. Martin Niemoeller, pacifist leader who had recently called the West German Army a "school for higher criminals" and

HEADS SOUTHERN PRESBYTERIANS
Outgoing Moderator Philip Howerton of Presbyterian Church U.S. hands over silver cross to Dr. E. T. Thompson, Virginia professor, named to lead denomination

who had described military chaplains as pilots to hell." Dr. Niemoeller's defamatory remarks should interest the state prosecutor, Dr. Gerstenmeier suggested. If Dr. Niemoeller will not listen, he must feel," he said.

Stricter laws on obscenity asked

Dirty pictures and indecent literature ent through the mails in the United tates supports a $500 million business, ostmaster General Arthur E. Summerfield told a Congressional committee in Washington last month. The postal official said that "liberal" definitions about what is obscene have established "virtual anctuaries" around New York and Los Angeles where operators can set up agencies without fear of successful legal action eing taken against them.

Mailing lists of children and teen-agers re used by these operators, who send out circulars offering nude pictures and other pornographic items, the committee was told. Reputable companies have sold their mailing lists only to have them fall into the hands of "smut peddlers," said Rep. Kathryn E. Granahan, committee chairman. Urging stricter laws, she said, "The American public has a right to resent it when they and their families are forced to be a captive audience, subject to bombardment through the mails by materials to which they plainly object."

Withhold their money

Lengthy wrangling in courts gives dealers in obscene literature and photos ample chance to cash in on their products, a postal department lawyer said. Herbert Warburton, the department's chief counsel, said that court orders restraining the department made it possible for the dealers to secure profits before the case can be completed. Even conviction was then a "nullity," he said, "since the damage had been done."

Mr. Warburton urged that the postal department be allowed by law to impound mail addressed to those against whom legal proceedings for obscene use of the mails had been started. This would prevent them from getting their money before the case came to trial and then skipping out. He said safeguards could be written into the law to prevent the Post Office Department from taking "arbitrary or capricious" action but which would still permit it to attack the "half-billion-dollar a year business in filthy books, pictures, and magazines" conducted by "barons of obscenity who are ruthlessly corrupting the youth of our nation."

Guard movies, TV, too

Postal problems were not the only ones arousing a demand for censorship. A

dozen state legislatures were grappling with laws that would provide for censorship of motion pictures.

New York's legislators got five bills to strengthen powers of the state's education department, which licenses films. Some opposition came from church groups. Mrs. Jesse M. Bader, national chairman of the Protestant Motion Picture Council, said that any kind of censorship was "wrong in principle, difficult in practice and self-defeating in effect."

Pennsylvania's legislature was expected to act on bills which would prevent showing "objectionable" films to minors. Any film which a censorship board would deem "obscene or which portrays acts of sexual impurity or which incites to crime" would be barred to anyone under 18. The bill would not censor showing of films for adult audiences. A similar measure was rejected by Maryland's House of Representatives, which adopted a voluntary plan that would put censorship up to theater operators. The state's attorney general called the latter measure "legally superficial and unworkable."

Parents' groups in Minnesota urged censorship of television programs which show "criminal deeds, violence, bloodshed, lust or crime." In Kansas, the state attorney general ruled that all films shown on TV must be approved by the state's censors.

Pelikan's book wins prize

Winner of the $12,500 Abingdon Press award is Dr. Jaroslav Pelikan, theologian of the Lutheran Church — Missouri Synod, who is professor of historical theology on the Federated Theological Faculty of the University of Chicago. Dr. Pelikan's book, *The Riddle of Roman Catholicism,* will be published in September, the press announced. The book is described as a documented study of Roman Catholicism—its history, beliefs and practices—which aims to "interpret the Roman Catholic Church" to American readers.

Dr. Pelikan is co-editor of the projected 55-volume edition of the works of Martin Luther now being issued by the Muhlenberg Press and the Concordia Publishing House. His previous book, *Fools for Christ,* was published in 1955 by Muhlenberg.

Hungary tightens church laws

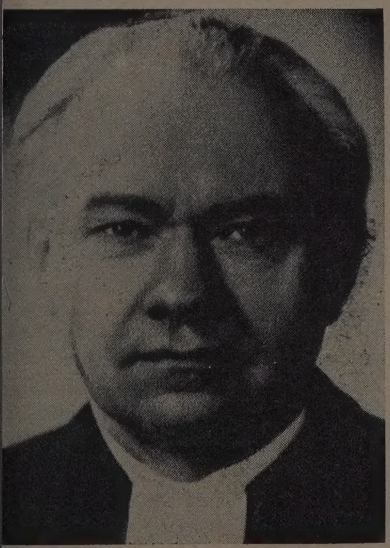
Hungary's Red regime had since the abortive 1956 revolution gradually been drawing the noose of state control tighter around the country's churches. Roman Catholics form the largest religious group in the land. The Reformed Church is biggest Protestant body, with the Lutherans next.

Top church posts had been filled with clergymen sympathetic toward and approved by the Communist regime. Some replaced leaders who had been freely elected by the church bodies. Lutheran Bishop Lajos Ordass, for instance, had been ousted from his post as head of the Lutheran church because of his "lack of co-operation" with Red programs and had been replaced by Bishop Lajos Veto. More recently, Bishop Ordass was forced into retirement, with Bishop Zoltan Kaldy taking over the Southern District.

Last month a "law decree" issued in Budapest gave the government increased powers over all church appointments. Under the rule, bishops can fill church posts only after their candidates have been approved by a "competent state body." If a post remains unfilled for 60 days, the government may arbitrarily appoint someone to fill it. The decree said this would "secure the undisturbed progress of church government and the training of priests."

Churchmen take oath

The decree also tightened up rules under which church leaders must take an oath of allegiance to the Communist Constitution. Churchmen are now allowed 30 days after taking office to make a formal vow of fealty to the Red government. A long line of church officials who had been holding out against the Red infiltration of the church bowed to the new rule last month. Among them was Roman Catholic Archbishop Josef Grosz of Kalocsa, who said that by taking the oath he hoped to contribute to the "further improvement of good relations between the Catholic Church and the Hungarian Government." Archbishop Grosz heads the Roman Catholics of Hungary in the absence of Cardinal Josef Mindszenty, who has been hiding in the U.S. legation in Budapest since the 1956 revolution. A dozen other top Roman Catholic clerics also took the vow.



HUNGARIAN REFORMED LEADER
Bishop Elemer Gyory was named last month to succeed Dr. Albert Bereczky as presiding bishop of Reformed Church, the largest Protestant body in Hungary

Lutherans among those taking the oath at formal public ceremonies were Bishop Kaldy and Lay Superintendent Zoltan Fekete of the Southern District. Three bishops of the Reformed Church took part in the same ceremony, which was attended by Hungary's president, Istvan Dobi.

Former Swedish primate dies

Dr. Yngve T. Brilioth, archbishop of Uppsala and head of Sweden's state Lutheran Church from 1950-58, died on April 27, aged 67. Dr. Brilioth had retired last year, was succeeded in the church leadership by Archbishop Gunnar Hultgren.

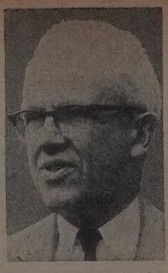
Dr. Brilioth was the son-in-law of famed Archbishop Nathan Soderblom, an early champion of Christian unity and winner of the Nobel Peace Prize in 1930. Dr. Brilioth was one of the leaders in the formation of the World Council of Churches in 1948 and served as chairman of its Faith and Order Commission and as a member of its Central Committee.

Church leaders throughout the world paid tribute to the Swedish churchman. Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, called him "a great leader in the total church" and praised his aid in the organization of the LWF.

And so forth

Birger Swenson, general manager of the Augustana Lutheran Church's book publishing house at Rock Island, Illinois, was elected president of the Protestant Church-Owned Publishers' Association at its St. Louis meeting. The group includes 29 denominational publishing houses.

WASHINGTON



By ROBERT VAN DEUSEN

LABOR REFORM

THE KENNEDY-ERVIN labor reform bill weathered one of the worst squalls in this session of Congress. Tempers flared, staid Senators waved their arms and shouted. When a substitute amendment was presented late one Friday night, debate got so hot that Majority Leader Lyndon Johnson adjourned Senate until Saturday.

When the Senators reconvened, their emotions had calmed down. Vice President Nixon ruled that the substitute amendment was in order. Senator Styles Bridges withdrew the point of order that produced bedlam the night before.

The bill, including the compromise amendment, was approved almost unanimously. This rush to the bandwagon meant that both conservatives and liberals felt that this was the best bill obtainable, and that public opinion expects them to favor some sort of labor reform bill.

THE HIGH-WATER mark of opposition to the Kennedy-Ervin bill was when a "Bill of Rights" amendment offered by Senator McClellan passed by a one-vote margin, with Nixon casting the deciding vote. As chairman of the Senate Rackets Committee, McClellan had been angered at the strong-arm methods by which racketeers in control of unions deprived rank-and-file members of their rights.

The McClellan amendment provided up to two years in jail for any union official who abused these rights of members: equal voting rights, freedom to hol caucuses, freedom to sue the union, fa trial for breaking union regulations, an open membership lists.

Reversal

WHEN NEWS of the amendment's pa sage got around, labor leaders got bus They convinced a number of Senato that what they had adopted was an ope invitation to "union-busting." Souther Senators wondered whether, by encoura ing federal intervention, they were settir a precedent which could be used again them later in the field of civil rights.

A bipartisan group of Senators heade by Minority Whip Thomas Kuch drafted a milder version of McClellan "Bill of Rights." Offering this compr mise as a substitute amendment, thus u doing the one-vote victory of the day b fore, was what set off the fireworks. Ha a day to cool off, plus some informal co ferences, paved the way for passage c a bill that has more teeth in it than th original Kennedy-Ervin bill, but is not a severe as the McClellan proposals.

THE BILL as a whole is designed to co rect abuses exposed during the hearing of the Senate Rackets Committee. It r quires reports of the financial operation of unions and their officers, sets standard for conducting union elections, guaran tees equal treatment of candidates.

It also requires reports by corporation to the Secretary of Labor on expenditure for labor relations. Reports by bot unions and corporations would be publi and the Secretary of Labor would hav authority to investigate specified abuse

The bill goes now to the House, wher it will be attacked from both direction Meanwhile, Senator Kennedy has gaine stature by sponsoring a labor reform bi and by steering it successfully throug the rough waters of Senate debate.

canadian affairs

TAXES GO UP

NOBODY WAS surprised when Finance Minister Fleming announced tax increases in his annual budget presentation on April 9. There seemed to be no other course in view of the increasing deficit in national financing. The question was: On whom would the extra taxes fall?

The answer: On everyone, especially those with above-average incomes.

Effective July 1, the rate of income tax payable by those with taxable incomes over $3,000 will rise by two percentage points.

In addition, anyone who has any taxable income will pay a little more to the Old Age Security Fund. The rate is being increased from 2 per cent to 3 per cent. The maximum payment to the fund is raised from $60 to $90 a year.

UNDER the new rates, a married man with two children who earns $3,000 will pay only $4 more a year in tax, or a total of $56.

At income of $5,000, he will pay a total of $390, an increase of $24 over the 1958 level. The tax on a $7,500 income goes up by $68 to $898.

In the course of a full year these taxes will take an additional $129 million from Canadian pockets and purses. Of this amount, $54 million will be for general revenue and $75 million will go into the Old Age Security (pension) fund. Total income tax for a full year under the new rates is estimated at $1,779 million.

Despite the increase, Canadians will not be paying as much income tax as the citizens of the United States or Great Britain. In Canada a married man with two children and an income of $4,000 will pay $166 (excluding pension fund) as against $245 in the U.S. and $584 in Britain. On a $10,000 income, the figures are, Canada, $1,370; U.S., $1,372; and Britain, $3,238.

The Canadian Old Age Security Act provides a pension without a means test to every eligible person 70 years of age and over. In November, 1957, the monthly payment was increased from $46 to $55. The fund is maintained by a 2 per cent tax on each of personal income, corporation income, and commodity sales.

TO MEET a rising deficit in the fund the tax rate will be increased from 2-2-2 to 3-3-3. The most notable effect of this will be in the sales tax where the revenue for the fund will go up from $187 million to $269 million.

The increase of 1 per cent raises the total sales tax to 11 per cent. It is levied on the wholesale price and is included in the retail price. Food, fuels, and building materials are the major exemptions, but it hits almost every type of manufactured article.

Special excise taxes on tobacco and liquor will also be increased. Cigarettes, for example, will cost two cents more for a pack of 20.

(Mr. Fleming is a prominent member of the United Church of Canada, and he neither smokes nor drinks. However, he says that his personal habits have nothing to do with his budget decisions.)

With all these tax increases, the government will still run in the red for another year. Expenditures will be over $5½ billion; deficit, $393 million.

But the finance minister is optimistic about the future: "Canada has no reason for fear. Blessed as she has been by a benign Providence, she can face her shining future with utmost confidence."

—NORMAN BERNER

Adventure in the Name of Mercy

. . . Drive down across the Kedron Valley and up along th north side of the Mount of Olives. The soldier at th gate will let you in if you ask for Axel Christense

His title is "Senior Representative of the Lutheran World Federation in Jordan and Syria." That's a long title—too long to be useful in conversation. So you'd expect to address him as "Doctor" or "Pastor." But that wouldn't be correct either, because Axel Christensen is a layman, and no doctor. He's simply Mr. Christensen, and Mr. Christensen is the friend of a great many people.

He sits in a small office on the second floor over a busy corner in the new part of Arab Jerusalem. He does not there a great deal, however, because has so many other places that dema his attention. In a year's time he gets most of the villages and towns of Jorda His job: To distribute relief supplies.

His assistant, Mr. Bustani, anoth Lutheran layman who serves as deac

By ROBERT J. MARSHAL

the Jerusalem church, can tell of the ow trip by sand-clogged roads to South rdan last fall. Through the United Na- ns, food had come for an emergency. edouins and their cattle were starving a result of drought.

They were people who understood lit- about standing in line or about di- ding to provide a share for all. They arly mobbed the trucks of grain. ough Mr. Bustani comes from Bedouin ck, he admits he was scared. "At night slept in the car with my head over the eel," he says, "because it was the only y I felt a little safe."

Bags of grain pile up in the chapel

Eager hands uncover the gifts

Activity of the Lutheran World Federation really centers around Augusta Victoria Hospital. To get there from Mr. Christensen's office requires a short drive down across the Kedron Valley and up along the north side of the Mount of Olives. The soldier at the gate will admit you without difficulties, if you mention the name Christensen. Another guard will introduce you to the stolid stone building.

The day I visited the hospital, a big truck was blocking the basement door. Bales of clothing gathered from all over America and shipped from New York by Lutheran World Relief, had crossed the whole width of the Atlantic and the whole length of the Mediterranean before they could be picked up in Beirut.

After passing through three countries, the shipment had arrived in Jerusalem.

We got through the door in spite of bales going in and bundles coming out. The bundles were ready to be sent to needy families. Long lists provided by the United Nations had given the names of the half million refugees, the number in each family, and the ages involved.

On the basis of this information, the hands of Arab women reached into huge boxes of clothes and drew out the proper items. Other hands were tying up the bundles. And still others were checking the lists.

Later Mr. Christensen explained how impossible it is to provide proper sizes of clothing for each person, and how it is even more difficult to satisfy individual tastes. Fortunately, these masses of people reduced to a sort of beggary have not lost their ability to have human likes and dislikes. So when the Lutheran truck pulls up to the waiting swarm of people in a village, and they begin to see what they have received, some smile and some scowl, and they all talk. Then begins feverish trading until each has approximately what he wants.

"WE CAN GIVE a person used clothing once," Mr. Christensen said philosophically. "But it isn't so good when we have to do it over and over again. Of course, it is necessary. These people have nothing."

He seemed to ponder briefly the heavy burden of responsibility that goes with dispensing mercy. But then his face lit up in a sudden outburst of enthusiasm. He has plenty of enthusiasm and it comes to the surface frequently as you talk with him.

"It is simply *marvelous* to see the ne clothing we are receiving," he beamc Then he told us of the Dorcas proje adopted by women's groups in Americ churches. By sewing suits and dres for children, the women have provid fresh and bright school clothes.

We saw relief supplies lining corrido and crowding even the high-vault chapel. It was just about the best u ever made of the chapel. The chan of war and history had prevented Luth ans from worshiping there. When t property was reclaimed after the seco world war, there was already adequa provision for worship elsewhere.

So with the decoration fallen into d repair, the chapel became a storage roo Bags of grain were piled right up to t altar. The words inscribed there, "Ta eat, this is my body," took on a ne subtle meaning. Christians strengthen and motivated by the Lord's Supper w providing bread for the hungry.

IN BACK of the hospital a large ho serves as residence for the retired ch of the medical staff. If Dr. Canaan is home, you will meet a rare personal From under his mustache he will sp English, German, or Arabic, as y please. He has always a good story tell, and he tells it in best drama fashion.

In the basement of the house, yo men from the trade school will rep ing shoes sent by Lutheran World Rel They have made thousands of old sh usable again.

This is the first of two articles on LWF work in Jerusalem. The second will follow next week. Author Robert Marshall is professor of Old Testament at Chicago Lutheran Seminary and now studying at the American School of Oriental Research in Jerusalem

Excerpt from a sermon preached last May by Dr. Joseph Sittler at the University of Chicago's Rockefeller Memorial Chapel on the Protestant understanding of Mary's role in the revelation of Christian faith

MARY WAS NOT WRONG

IT MAY BE that Mother's Day, in itself
t an unworthy but certainly not spe-
ically Christian idea, has gotten itself
place in the cele-
ation of the gen-
ality of Protestant
ongregations be-
use of the power
the collective un-
nscious! The be-
owal of a Mother-
- the - Year Oscar
ay have become an
ent of national
otice partly because
e have not known
hat to do with
ary the Virgin, the
ueen of Heaven,
e Sorrowful Moth-
, the Mother in all
estern culture who
the ideal above all
others.

The reason we
ave not known
hat to do with the
other of our Lord,
that our attitude
d practice has
en determined by
gations. We know
hat extremes and
xcesses the Roman
atholic Mariolotry
s exhibited; and our general response
saying so much has been to say noth-
g. Protestant Christianity has been so
concerned to deny what Mary is *not* that it has all but ignored what she is. So fearful are we of wild and sometimes quasi-idolatrous veneration of the Virgin that we withhold all veneration. But the way to correct imbalance is to teach balance, not to damn imbalance with silence.

Sistine Madonna by Raphael

This silence cannot appeal to the Bible. For there we hear of her. There we hear her speak; and what she says is so rich, so many-dimensional, and so succinctly proclamatory of the Christian Gospel that her words, in the Magnificat, are a part of the sung liturgy. This, of course, may be excused on the ground that, in these precise days, many things are permitted chorally which are not proper prosaically — that themes too hot to handle from the pulpit may be elaborated from the choir loft.

But if, as Mary has said, "all generations shall call me blessed,"—why not

this generation? Either Mary was wrong, or we are remiss. Mary was not wrong about the blessedness of her life or above the blessings of the gospel of God which can utterly transform human life—of which transformation her own Magnificat is so strong and tender an expression.

IT IS POSSIBLE, and I think, good, to undertake a positive understanding of the factual and symbolic role of Mary in Christianity. Mary is given to us in depth in the New Testament record—a depth dimension compounded of prophecy and expectation that still shimmers like a nimbus around the stories of Annunciation and birth.

The Christian gospel is not simply the Bible; it is the Bible flowering outward like a blossom forever opening and revealing its godly increment. The gospel is like an original estate invested in a growing economy. The worth of the estate is not only the original deposit or investment; it is the total increment achieved by the deposit in its work.

So the figure of Mary has at least these relations:

MARY, AND THE MEANING OF CHRIST

"He hath regarded the low estate of his handmaiden."

THIS IS NOT primarily a statement about Mary. It is not Mary wondering about herself. True humility never knows it is humble. It is a statement about God; and about the kind of a God who wills to involve himself with alienated and broken man in the gift of Jesus Christ. *He* is one who regards the lowly; who regards the lowly by becoming manifest in one born of a maiden of low-estate.

The church did not put the phrase "born of the Virgin Mary" into its creed to establish or to protect the divinity Christ; that is attested to faith by his li The church put this phrase in to prote and violently to affirm his humanity! T earliest word we hear of Mary in the l erature of the church is not a word abo Mary the Virgin or the Mother of Gc The first word is that of St. Paul wh arguing for the gravity and passion of t love of God that seeks out men whe and as they are, consented in his Christ action to "be born of a woman."

IT IS instructive that only two ordina mortals are spoken of in the creed, one the beginning of Jesus' life, the other the end. "Born of the Virgin Mary". "Suffered under Pontius Pilate." Ever thing in between, and the entire faith the church directed to the humanity Christ, is staked down between these tw earthly actions—birth, like ours, and su ject to death, as we are. Both phrases a signs of the freedom of this regardi God—whose freedom is free enough a fierce enough to operate in our time a death-captivity. Freedom over the whc created world; therefore "Born of t Virgin Mary." And freedom over deat therefore, following Pilate, "and on t third day He rose again."

MARY, AND THE MEANING OF FAITH

"My soul doth magnify the Lord
And my spirit hath rejoiced in God my Saviour."

THIS SAYS that Mary is to the new pe ple of God—the church—what Abraha was to the ancient Israel of God—an e emplar of faith. Not that she engende it; that is God's power. But she spea it forth and lives it out in wonderful sir plicity and fulness, in joy and aboundi constancy. Mary is the exemplar of fai

o all generations—for in her the reality f faith is manifested with incomparable ivacity.

And it is just this in the gift of Mary hat causes many in the Christian com- nunity to regard with sorrow and in pro- est the dogmas of immaculate concep- on and of assumption. For these put Mary with God the Redeemer—and take er away from us who are creatures. God oes not need her song to make him God; ut we need her song to help us in the ilence and the dark. Mary is given us n the New Testament on our side of nings. Centuries of devotion make clear hat she means in the faithful fulness of er acceptance of the sovereignty and the riority of God, and the adequacy of aith.

THAT WE NEED—as men bearing bur- ens in long lines need the working-song. or there are worms in all apples; there a fly in every ointment. There is a rking negation in my every yes, a sullen withholding in every act of my life before God. There is pride in every gesture of humility; some calculation in every deed of self-giving. And ambiguity is the water mark under the visible writing of every page of my life. But so long as faith endures men have heard the song of Mary floating above but arising out of this fellow-member of our company.

MARY, AND THE MEANING OF THE CHURCH

THE CHURCH is regarded from outside as a form of the active verb, "We are" "We do" "We create here a fellowship." But from the inside the Church knows herself to be the form and body of the passive verb. "We have been acted upon" "We have been addressed, grasped, given a new being by another" "We have been called."

So does Mary's song go back to the beginning in God, and leans forward into uncalculated time. "He hath holpen His servant Israel, in remembrance of His mercy." And this is not an episode of love in a willful God —but the steady reality of God. "As he spoke to our fathers, to Abraham, and to his seed forever."

It is this in Mary, —her celebration of the care of God in a massive matrix that enfolds Israel, Nazareth, and this present movement in this place, that has led Christian contemplation to call this

DR. JOSEPH SITTLER, 54, is one of America's foremost Lutheran theologians. A native of Upper Sandusky, Ohio, he graduated from Wittenberg College and Hamma Divinity School, continued graduate studies at Oberlin School of Theology, the University of Chicago, Western Reserve University and the University of Heidelberg, Germany. Ordained by the Ohio Synod in 1930, he served for 13 years as pastor of Messiah Church in Cleveland Heights, Ohio. In 1943 he joined the faculty of hicago Lutheran Seminary as professor of systematic the- logy. Fourteen years later he accepted an appointment to similar post from the Federated Theological Faculty of the niversity of Chicago. He was president of the American heological Society, member of the study department com- ittee of the World Council of Churches, chairman of the VCC's North American Commission on Worship, and 1947 nubel-Miller lecturer. His topic: "The Doctrine of the Word."

mother the "second Eve"—in contrast to the first Eve, the mother of the race. The first Eve thrust out her hand to lay hold of the forbidden Holy; the second Eve received and accepted the will and the power, and the shame and the bafflement. The first Eve broke love upon her will; the second Eve bore forth incarnate love by His will.

MARY, AND THE PROBLEM OF NATURE AND GRACE

CHRISTIANITY is a material religion—for it affirms the reality of nature, and denies that nature is evil, or only the realm of the demonic and the destructive, affirms that nature can be the field of grace.

And Christianity is a spiritual religion; for it affirms that God, who is a spirit, is the fountain of all livingness. In the person and role of Mary is a symbol for this relatedness of nature and grace. "Natus ex Maria,"—born of Mary: that affirms the availability of the love and the power of God in a natural action and a real place, in Mary's Son, an actual man. But also "natus ex Maria *Virginae*," born of the Virgin Mary: that affirms that salvatory power and love is of God, not containable within the exhaustible loves and waning powers of history.

It is not strange, but right and proper that her meaning should be declared and her praise sung from a Protestant pulpit. If we can find it in our competence to hail the witness to the faith of Augustine of Luther, of Calvin, of Wesley—how grudging before the gifts of God never to utter an "Ave, Maria,—Hail Mary!"

Youth Looks at Seminary Life

There will always be men who have to decide—big-league baseball, law, medicine, engineering . . . or the ministry? They may get help in making up their minds by talking to people who have decided

IF YOU HAD TO CHOOSE between a big-league baseball career and the ministry, what would you do? How would you go about making up your mind? That's the problem facing one student who attended the first annual conference on Christian vocation at Philadelphia Seminary last month.

Ted is a business administration major at Drexel, with a talent for baseball . . . and a leaning toward the ministry. Most of the men he met at registration that Saturday morning are just as uncertain about their future life work. Two Penn students are studying fine arts and finance respectively.

As Ted headed for the chapel where the day's program began with a meditation service, he caught up with a somewhat sleepy group who had pulled in late the night before. He was surprised to find out that they were from Oswego State Teachers College in upper New York State, a good six-hour drive. Industrial arts majors, at that—one married and working presently for Bell Telephone

Guests, seminary students and members of faculty get acquainted around the coffee table during a break in the conference schedule

Ted, a senior, was grateful he didn't have six more years of schooling to face—and with a wife to think about.

Another surprise for Ted came in talking with Elton Richards, president of the student body at Mt. Airy. The idea for inviting to the seminary some college students who were thinking about the ministry but had not decided what they were going to do had come from the seminarians themselves.

"We talk a lot about the need for ministers, vacant pulpits, and all that," Elton said. "But we shouldn't expect men to decide to come to seminary without any experience of what it's all about, what it's like to be a student here, or even much of an idea of what the ministry is really like."

THIRTY MEN, including a few high school seniors, responded to the invitation. Ted learned during the day that they came from nine schools, all non-Lutheran. There was no denying the quality of the men who came, nor the variety of their backgrounds. An ELC man from Yale, a Presbyterian from Princeton, the secretary of the council of a Puerto Rican congregation in New York, now a freshman at Hunter College, and so it went.

Ted learned a lot of things. Dr. Wil-

Paul J. Hoh, author of this article, is son of a Lancaster, Pa., pastor, and senior at Philadelphia Seminary. He has been called to Christ (ULC) Church in Reading, Pa.

liam Lazareth, addressing the group on the meaning of Christian vocation in general, pounded home the idea that there are no higher or lower occupations from a Christian perspective. "It's not what you do, but why you do it," was one phrase Ted would not forget.

He had to admit that he himself often thought of ministers as "holier than thou" people—in fact, that impression was a big block toward his becoming a pastor. It was encouraging to hear men who were themselves ordained stressing the appeal simply of a job that needs doing and is worth doing. There was no "recruitment," but a challenge in the need for the best men the church can find.

Later in the morning a panel of professors from the various departments of the seminary gave the conferees a taste of what they would find in a seminary curriculum. Dr. John Reumann, the moderator, directed questions from the group to the panel members, Professors Robert Bornemann, Theodore Tappert, Edmund Steimle, and John Doberstein.

"What is the position of the Lutheran church on 'form criticism' of the Bible?" (Integrity of scholarship combined with reverence for the record of God's revelation.) "Does it matter when you get to seminary if you haven't had all the normal pre-theological courses?" (Of course it makes a difference whether you studied philosophy or ceramics, but variety is healthy, and any major can become a good foundation for theology.) "Is there any prejudice against graduates of non-church-related schools?" (No.)

CONVERSATIONS around the lunch table in the refectory carried on many of these same questions. Echoes of "high church versus low church" liturgical questions were heard in various corners. A professor was asked, for example, what he thought of the Lutheran monastic move ment in the midwest. (He said he thoug it obscures the gospel.)

But for the most part there seemed t be a desire to get beyond the frictio over ceremonial and talk of more im portant things, like the role of the churc in modern America and the function of pastor in a local congregation.

There was time to look around durin the day, but not much, since trips t Lankenau Hospital and the Germantow Home filled the afternoon. Ted and th others were given a sample of variou kinds of ministries at these institutions besides being impressed with the com petence and advanced ideas they saw i action. "Pandora," Lankenau's $15,00 transparent woman, was something Te could tell the boys about back at Drexel

Seminary faculty's Dr. Heinecken (center) is host at informal get-together in his home which gave guests a taste of seminary life

Some of the thoughts he heard from Chaplain Wilbur Laudenslager he would hull over in his own mind—were important. Especially the fact that the doctors are willing to recognize the importance of the ministry of the church in helping the healing process. That's why Lutheran chaplain had been given official status there at the hospital. That kind of job could call for the best in a man . . .

He was glad he could stay for the evening. In fact, Ted shared with the others the feeling that the worst fault with the conference was that it was too short. He mentioned this in informal conversations with some of the faculty in the home of Dr. and Mrs. Martin Heinecken.

Ted smiled when he saw Dr. Lazareth tracking a couple of the men into a corner—it was one time when the professor

Panel members Bornemann, Tappert, Reumann, Steimle and Doberstein discuss questions on seminary and ministry for benefit of visitors

"The conference had three gratifying aspects from my point of view:

"1. The fact that the students themselves suggested and executed it;

"2. The co-operation on the part of the faculty which shared in all phases of the program.

"3. The fact that the guests came from non-church-related schools and that without this initiative they might never have had opportunity to see seminary life at close range."

Dr. Henry H. Bagger,
President, Philadelphia Seminary

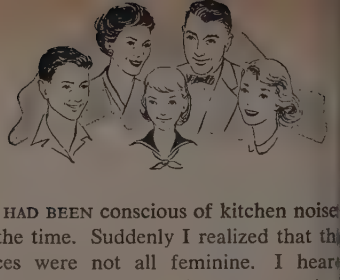
was asking the questions: "What do you talk about in the bull sessions at Yale? What makes students tick, on your campus? And what books do you read, who is your favorite professor, and what issues excite your imagination?"

Elton Richards, noting the way faculty and students paired off for real give-and-take, told Ted how true this was of life at seminary. "The open homes of the faculty, their interest in what you have to say, is one of the best parts of seminary." And Ted agreed that such down-to-earth discussion and the warmth of a home like that one was something he would look forward to, if . . . and when.

The conference will be an annual affair, with the students taking the initiative. The faculty support will be enthusiastic, and the gentle assist from the administrative purse will be appreciated. Because there will always be men who have to decide—big-league baseball, law, medicine, engineering . . . or the ministry? Some should go one way, some another. To help Ted and the many like him to make the *right* decision, whatever that may be, is a job that will never be finished.

FIVE MAKE A FAMILY

SURPRISE



WE MELTONS never make a production of Mother's Day. We have paper carnations Susie makes. Karen usually offers to bake a cake. Dan brings a corsage or a box of candy. Or maybe we go out for dinner "so mother doesn't have to work." I expected no surprise this year.

I'm usually aware of surprises. Stifled snickers, closed doors, oddly wrapped parcels under a bed when I vacuum—these are signs that "something's going to happen."

THIS TIME I muffed. Karen had asked for the kitchen on Saturday night. An off-evening, evidently. Nothing going on in school or at church. No good movie.

Who am I to say no? Especially since Karen and her friends always leave the kitchen neat. They were probably going to make candy or mix some super-calorie milk drink.

So, on Saturday night there were four gigglers in the kitchen. I had a leisurely-busy evening, made telephone calls, answered a couple letters, mended Susie's blue jumper.

"WHERE IS EVERYONE?" I asked the empty room. It was 9:30, and I found myself alone. "Dan?" I looked toward his big chair. No Dan.

I carried the jumper to the stairs and laid it over the railing for "someone" to carry up—someone being Connie Melton usually. "Susie," I called up the stairs, "are you ready for bed?" No Sue. I walked to the basement door, opened it, listened. No lights. No Pete at his workbench.

I HAD BEEN conscious of kitchen noise all the time. Suddenly I realized that th voices were not all feminine. I hear Dan's slow rumble and Pete muttering "Ouch! That's hot!"

As I put my hand on the swingin kitchen door, it swung out at me "Whoops! Sorry, Mom. Hey, kids, ca it. Here's the major domo."

Pete pushed me behind the door an slipped out. Dan followed. "There's good movie on TV. Let's watch it. Le the girls have the kitchen to themselves.

"To themselves! And what were yo and Pete doing there?"

"Just licking the pans," Pete said, a he tuned up the TV.

THE NEXT MORNING there was Dan corsage at my breakfast plate. A center piece of rather shaggy pink tissue carna tions made by Sue's loving hands. A bea hug from Pete.

When we sat down to breakfast, Da said, "Don't bother to defrost any mea Let's go to the Village Inn for dinner. A typical Melton Mother's Day!

No one offered to bring me my breal fast in bed—as the slick women's mag zines suggest. Secretly I always see m self propped against huge pillows, shee and pillow cases and blankets patterne with flowers, three beaming childre carrying my breakfast tray, a beamin husband bearing a sheaf of red roses.

WE PILED in the car. Piled out at th church parking lot. Scattered to our Su day jobs. Pete and Susie to class. I t my teaching. Dan to a committee mee

ng before service. And Karen to her job is nursery aide. At eleven, we were all n church, except Karen, who stayed in he nursery.

The church library was open after ervice and I helped to stamp books. It vas late as I walked to the car. Mrs. Anlerson was parked beside us. She hailed ne. "I'm a guest today. I don't have to prepare anything. Alice is taking over."

"How nice for you. Alice was at our nouse last night for Karen's kitchen party."

"I know. I suppose that's where she got the idea."

Idea? I hadn't heard of any ideas coming from our kitchen. Pete tapped me on the arm. "Coming with us? Dad and Sue are in the car."

"Where's Karen?" I asked.

"She had a ride home. There weren't many tots in the nursery, so she asked to leave early."

"She should have come to the service—slipped in a back pew."

"Yeah, she should of," Pete said with a funny smirk, "but she had something important to do."

A SURPRISE! There's going to be a surprise. I thought. Susie's face couldn't hide a secret.

We turned in our drive. I thought we were stopping to pick up Karen and then go on to the Inn. It was hard to tell who was the most excited. Dan and Pete and Sue who evidently knew the secret. Or Karen who greeted us at the door.

She wore a big apron. There was a flustered look about her hair and clothes. But she was ready for us.

Pete and Sue couldn't wait. They pulled me into the dining-room. The table was set beautifully, as if Karen had copied a book of etiquette. I could smell tempting food odors. Karen, torn by her desire to be a calm, poised hostess and a screaming meenie like Pete and Sue, danced about the table.

"IT'S A SURPRISE," she giggled. "Last night we all planned surprise menus for our mothers. Even Alice Anderson, who hates to cook. And we planned to use the food we knew was already in each of our houses."

"We helped make the cakes," Sue shouted. "We made four cakes here, one for each family."

"So you really were licking the pan?" I said to Pete.

"That's all the girls made last night," Dan said. "The rest each of them prepared this morning. I'll tell you, it took a lot of skullduggery to get Karen and the others home early."

"I told one story to the babies—then I lit out," Karen said. "Now, everyone wash and be back in three minutes. Everything's ready."

Three minutes later Dan led us in our family prayer. Karen and Sue went to the kitchen to bring the serving dishes. Pete unfolded his napkin (the best ones!) and rearranged his silver to suit himself. He's never read a book of etiquette!

Sue entered — carefullly carrying a green salad. She made a second trip with a huge dish of french fries. Then Karen entered — proudly bearing a turkey-size platter of sizzling hamburgers.

"Hamburgers! Oh boy!" Pete shouted. "My favorite food!"

"It's not much, Mother—not like the Village Inn," Karen said humbly. "But I cook hamburgers better than anything."

My surprise! I was so pleased I could scarcely talk. Dan's eyes met mine. He hates hamburgers, but he made the perfect comment. "You just can't get hamburgers like these at the Inn. What a treat, Karen!"

WORSHIP NOTEBOOK

WHY NOT LEARN A NEW HYMN?

EVERY ONCE in a while I hear someone say, "I don't like this new hymnal. You just can't sing some of that new music. I don't see why we can't have the good, old hymns!" I won't try to repeat here all of the answers, new and old, that I've heard from the experts. There are times when I too agree!

No one has yet given me reason for the omission from the new hymnal of that great Easter hymn, *"Christ is Risen, Alleluia!"* All of the rationalizing and "explanations" that the *Common Service Book* alone carried this hymn are as nothing against the exciting enthusiasm of a congregation singing it on Easter morn.

Nor can I quite get used to some of the little changes in some of the hymns. There is nothing quite so annoying as to sing what appears to be a familiar hymn only to find that at the end of the first measure, the last two notes have been changed to half notes instead of quarter notes. And while I'm at it, how many times have you been caught, as I have been, in a red-faced solo "Amen," when there is none.

WE LIKE WHAT we're used to. Like a comfortable old pair of slippers or a battered hat, the hymns of the *Common Service Book* (well, some of them anyway) we knew. We could sing them with our eyes closed. Now we've got to keep following the notes to make sure when they go up and when they come down.

But what shall we do? One pastor told me of a member of his parish who opens her hymnal for the hymn but upon hearing the tune played on the organ, a tune which to her is unfamiliar, she slams the hymnal shut, plops it into the rack crosses her arms defiantly on her brea and glowers at the pastor for the rest o the service.

WHAT SHALL we do? There's only on thing to do. Unless we want to chang our services into Quaker meetings and s in silence, unless we're ready to adm that we wasted a lot of money on ne books, we'll just have to learn to sin some new hymns.

After all the hymns you now love wer once new and strange to you. Why no admit that given a few practice session you might learn to love some new ones

For example, and because it will soo be Pentecost, consider hymn 123. Th Rev. Charles P. Smith, chairman of th Committee on Worship and Art of th Pacific Southwest Synod, puts out an in teresting and informative "Worship an Art Newsletter." In a recent issue Pasto Smith listed the hymns of the *Servic Book and Hymnal* which are not in CSB

After each entry, he makes his com ments, sometimes informative, sometime admonishing, and sometimes critical. C hymn 123 he says: "Come Down, O Lov Divine" is religious lyric at its bes and the Ralph Vaughan Williams tun DOWN AMPNEY is considered by man the finest hymn tune written in this cen tury. If you don't learn another tun all year, learn this one!"

THAT'S QUITE a statement, and also good place to start. Do you realize ho much information you can dig up on jus one hymn? Let me tell you.

Because I'm not a trained musician—

split the last clarinet reed my parents ever bought me at the tender age of eleven—I turned first to the words, "the lyrics" as show people call them. This hymn was written by Bianco da Siena. He was an Italian who became an ardent convert to a lay order known as the Jesuats (not the Jesuits) in Venice in 1434. In 1851, 92 of his pieces were published in a volume entitled *Laudi Spirituali.* Of his work *The Hymnal 1940 Companion* says, "His poems have an almost sensual quality in their expression of the love of the soul for God."

This was the first clue. The author, we might say today, was in love with God, a virtue one seldom finds greatly in evidence in this modern age. God for a lot of people is the one who gets us what we want. Who ever heard of the apostles of "positive thinking" waxing rapturous about *loving* God?

AFTER THE collection of these hymns was published, a clergyman of the Church of England, Richard Frederick Littledale, translated this hymn for inclusion in the *People's Hymnal, 1867.* Littledale was one of those work-horses for the church who was forever writing, translating, and springing into controversies as a defender of the faith. He had such great facility with languages that he was able to translate hymns from Danish, Swedish, Greek, Latin, Syriac, German, and, as in the case of this hymn, from the Italian.

So much for the words, what of the music? The name of Ralph Vaughan Williams is well known to musicians today. To many who, like myself, are content simply to listen, his works have a striking beauty. Like Littledale, Williams, who died last year, was an Englishman. And it is in his reliance upon folk music of his native land that his greatness is best known.

He once said: "Have we not all about us forms of musical expression which we can take and purify and raise to the level of great art? For instance, the lilt of the chorus at a music-hall joining in a popular song, the children dancing to a barrel organ, the rousing fervor of a Salvation Army hymn . . . the cries of the street peddlers, the factory girls singing their sentimental songs. Have all these nothing to say to us?" That he heeded his own advice is evident. Says *The Hymnal 1940 Companion,* ". . . more than any other person he is responsible for the use of folk songs in modern hymnody."

The tune DOWN AMPNEY is named for Williams' birthplace in Gloucestershire.

WITH ALL this information neatly tucked away, there was only one thing left to do. A friend of mine was conscripted and together we sat at an organ console. Now for the first time I was hearing the melody of the hymn.

There is a majesty to the tune. Something about the melody seemed familiar, but then I soon concluded that this was an illusion. Again the tune was played and this time the mind responded more easily to the flow of music. It wouldn't be hard to learn, just follow the notes, I said to myself. Sure enough, it was beginning to stick.

Now all I had to do was to bring in the words. This to my mind is where one finds the beauty of great hymns. The music may evoke all sorts of pleasant associations or simply the joy of beauty, as when one hears a tower chime ring out a familiar hymn at eventide. But even as the strains of the hymn echo in the dusk, the mind fits the words into place. Music may soar high, but the words carry its melody to heaven.

Look at the words of this hymn and see for yourself its rich imagery. Fire

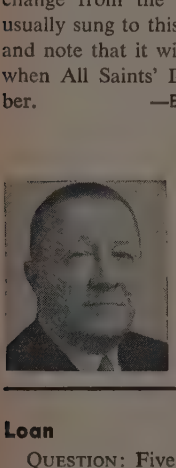
has always been associated with Pentecost. Tongues of flame hovered over the heads of the apostles. But this is an invocation of that same fire upon me and all who worship God using this hymn of praise. Fire burns, and we pray that God's fire may consume our earthbound passions. Fire lightens, so may we walk in its brightness.

The third stanza introduces a new figure. As I would walk in the fire of love, so must I be clothed with the garments of God, charity without, humility within. And all this I pray in song,

"For none can guess its grace,
Till he become the place
Wherein the Holy Spirit makes his dwelling."

I'll let you in on a secret. I've learned a new hymn, and what's more it wasn't a chore either. Why not try it?

By the way, if you've gotten to like the work of Vaughan Williams, take a look at hymn 144, the first tune. It's a pleasant change from the old worn-out melody usually sung to this hymn (second tune), and note that it will be most appreciated when All Saints' Day comes in November. —EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Loan

QUESTION: Five years ago I lived with a divorced woman in a small town, and paid her a monthly sum for my living quarters. I was teaching in the community. My salary was not large, but when the lady needed an operation I lent her $150. She has repaid only $10.

Three years ago I was married, and have now exchanged the role of teacher for that of mother. We live in a three-room apartment, but, with the baby, we are so cramped that we can't continue this much longer. I keep thinking of that old debt of $140 as a possible help in financing the down payment on a house.

I have written this woman several times explaining our need of the money, but she has not replied. I have learned that in the meanwhile she has purchased a car, TV, and a piano.

I have no legal proof of the loan's existence, but this woman's negligence in settling this financial affair seems to me quite out of character for her. Shall I press repayment further? My husband advises against it, since the problem derives from my carelessness in failing to have the understanding in writing.

REPLY: Your financial problem is common among young married couples. In time your husband will probably be earning more money. Meanwhile here are a few suggestions:

1) Talk this matter over with God in prayer—that is the first step in any difficult situation.

2. You can follow your husband's advice, and write off the loan as a helpful act.

3. Write the lady again, appealing to her sense of honesty.

4. Ask some mutual friend in the community to speak to her.

5. As a last resort, have an attorney write her a letter. While you have no note or receipt, you do have her acknowledgment of the debt in the one payment. Regardless of the legal status an attorney's letter might bring action

"Because my stomach was nervous, my doctor started me on Postum!"

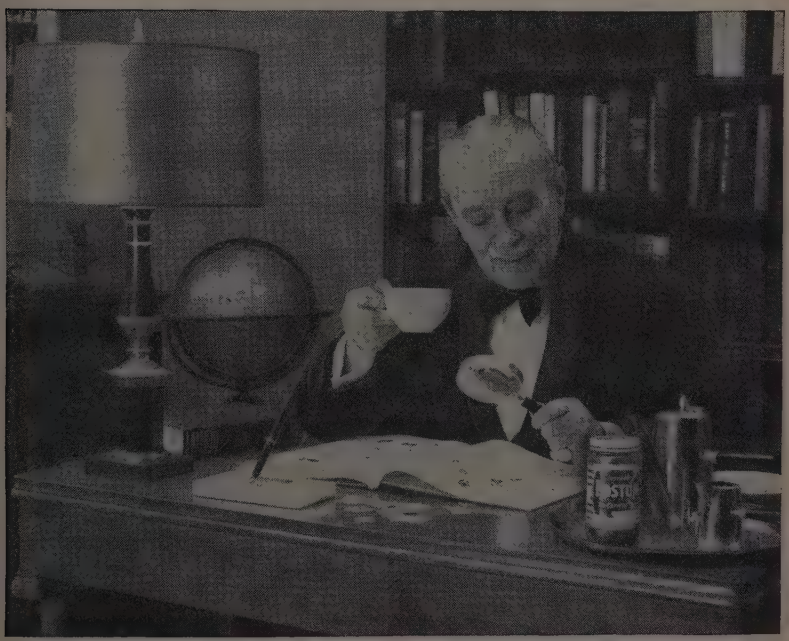
"Sure, most everyone has a jumpy stomach before big occasions. But when I started to have one even on ordinary days, I began to wonder.

"I couldn't imagine why things weren't tasting too good —or feeling too good after I'd eaten them. I went to the doctor. He examined me, then said maybe I was drinking too much coffee. He explained some people can't take all the caffein in coffee all the time, suggested I try Postum instead because Postum is caffein-free.

"I started drinking Postum and haven't had a jumpy nerve (or stomach) since. Check with your doctor. Chances are he'll recommend Postum. You'll like it."

Postum is 100% coffee-free

A product of General Foods



THE LETTER TO THE HEBREWS

Read Hebrews 7:1-10

THE SIDE-EXCURSION is over. Now we are brought back to the distinctive portrayal of Jesus in the *letter to the Hebrews*. Since the writer had said earlier that Jesus is high priest of the type that Melchizedek was, he begins his portrait anew by a somewhat lengthy discussion of Melchizedek as *Genesis* 14:17-20 presents him.

The *Genesis* account is brief, but our writer has many comments to make upon the significance and uniqueness of the man and upon his differences from the Levitical family of priests of which the Jews thought so highly. It is important to the writer of *Hebrews* to make such comments because understanding Melchizedek will help to explain the uniqueness of Jesus.

ACCORDING TO *Genesis* 14:18 Melchizedek was king of Salem and a priest of the most high God. He was among those ancient kings who came to meet Abraham after Abraham and his servants had defeated a coalition of monarchs who had revolted and stirred up trouble in Canaan.

Melchizedek came forth bearing bread and wine, and blessed Abraham in his victory. In turn Abraham, recognizing Melchizedek's position as a priest of God, handed over to him a tenth of the spoils taken in the battle.

There are several things of importance which our writer wants his readers to notice in this ancient incident. The first several have to do with the man Melchizedek himself, and another with Abraham's yielding to him a tenth of the spoils.

First he takes up Melchizedek himself. Please note, he says in effect, the name of the man. Melchizedek means *king of righteousness*. Also please note that he was the king of Salem (archaeology tells us nothing about this "city." It may be an ancient designation for the site Jerusalem later occupied). *Salem* is the Hebrew word for *peace*. It may be said that Melchizedek is also *king of peace*.

BUT THAT is not all. You will note the writer continues, that *Genesis* 14 says nothing at all about Melchizedek's origin, descent, or death. Neither his father nor his mother is mentioned, and nothing is said about his birth or death.

Although our author points out these peculiar omissions in the *Genesis* account of Melchizedek, it is of course to be presumed that the man did actually have an ancestry. Certainly *Genesis* does not intend to present him as unique in these matters. He simply comes into the story as God's priest who blesses Abraham and receives Abraham's tithe, and then he goes right out of it again.

Melchizedek's origin and his later life and death were of no significance to the progress of the *Genesis* account of Abraham's career. That explains why *Genesis* says nothing about it.

BUT JUST because *Genesis* does say nothing about it at this point, our writer feels justified in making something of the fact. *Genesis'* silence is a boon to him. The point he is driving at in making use of *Genesis'* silence here is that Melchizedek's priesthood has nothing at all to do with descent, lineage, or blood rela-

ionships. And, if one wishes to argue rom silence further, he may go on to say hat that kind of priesthood is not sud-lenly brought to an end by death. Of ourse the writer knows better. He knows Melchizedek died. But, if you stick trictly to *Genesis* 14, you *could* say he oes on forever.

Thus if you compare Melchizedek with srael's later Levitical priests, you must ay that he is indeed unique in ancient istory, as far as his position is con-erned. In all these respects he resembles esus, the Son of God who can also be escribed as the "king of righteousness" nd the "king of peace."

WE MUST understand that in treating he *Genesis* presentation of Melchizedek n this way our author is not trying to nake out a case for Jesus being without ncestry. Everyone in the church, in-luding the readers of *Hebrews,* certainly new the gospel tradition that Jesus' birth vas an act of God and that he belonged o the tribe of Judah and in particular to he family of David.

The writer is not attempting to create resemblance between Melchizedek and esus on this issue. The resemblance he establishing concerns the *nature* of heir priesthoods. Both of them occupy heir positions independent of lineal de-cent, and continue in them uninterrupted y death. These are the first things our vriter wants to call to the attention of is readers.

But also Abraham's act of giving the the to Melchizedek is significant. It at nce draws a clear-cut line between who superior and who is inferior. Every ew knew that when in later years the escendants of Abraham who belonged o the tribe of Levi were designated to urnish Israel with her priests, the other ibes were to support the Levites by yielding to them the first tenth of that which came into their possession.

That tenth was God's portion, and God had commanded that it be used for and by the priests. The Levites and the members of the other tribes were all brothers in the sense that all of them were "sons of Abraham." Yet the Levites had a right over the others in that this tithe was by God's command theirs to possess from "their brothers."

WHEN YOU remember this fact, our writer says in effect, you can see just why Abraham's submissive act to Melchizedek is important. Here was the "father" of all Israel (and "father" too of the priestly Levites since they descended from him) acknowledging the authority, the superior position and the rightful priestly claim that Melchizedek had on him. To be more precise, here was Abraham acknowledging the rightful claim of a priesthood which had been established by God completely apart from any consideration of lineage.

In fact, he goes on, one might even say that in their "father" Abraham's submission to Melchizedek, all of Abraham's as yet unborn "sons" (including all the priestly Levites) were acknowledging a superior type of priesthood. Certainly Abraham was a uniquely blessed man. God had given him promises which had come to no other individual of his time. All Israel basked in those promises.

Yet possessing promises did not release Abraham from his duty to this superior type of priesthood established by God. So there is precedence established in Hebrew history itself for submitting to a priesthood that is not determined on the basis of Levitical lineage. Let the implications of this fact for any Jew or for any would-be again "Hebrews" fall where they may! —ROBERT A. BARTELS

BOOKS

LUTHERANS AND PUBLIC LIFE

God and Caesar; A Christian Approach to Social Ethics. Edited by Warren A. Quanbeck. Augsburg. 207 pages. $3.95.

This symposium consists of nine of the essays presented to the Lutheran social ethics seminar at Valparaiso University over the past decade. While the foreword rightly emphasizes "the preliminary nature of the findings," this volume should make some valuable contributions to our understanding of Christian political ethics.

Otto Piper contributes three fine essays on the biblical-theological foundations of Lutheran piety. "Justification and Social Ethics" develops the centrality of God's saving love as the fountainhead from which all Christian faith and love flows. "Faith and Daily Life" stresses the primacy of the Word of God as characteristic of the evangelical approach to the good life. "The Church and Political Form" is an especially lucid formulation of the differences between Lutheran, Calvinist, and Roman Catholic interpretations of the relation of Christ and culture.

George Forell continues his pioneering work in Lutheran social ethics in "The State as Order of Creation." Citing the state as "the most crucial problem of the 20th century," Forell employs the theology of Paul and Luther to judge and condemn those German Lutheran theologians who surrendered the faith by baptizing the Nazi state as an autonomous law unto itself. For the American reader, this may prove to be the most enlightening chapter of the book.

Jaroslav Pelikan makes a penetrating study of "Totalitarianism and Democracy" and finds more affinities between Christianity and democracy than most conservative theologians have conceded (though less than some liberals boast of). Arthur Piepkorn analyzes "Church, Nation, and Nationalism" and pleads for the church to express its transnational, ecumenical character. Nevertheless, Walter Bauer's "The Philosophy of the American Revolution" maintains that Christians have a strong stak in America with its religious and politica freedom under the providence of God.

Ernest Schwiebert treats "The Reforma tion and the Capitalistic Revolution," con tending that early Lutheranism was keenl interested in economic ethics and tried t foster a genuine Christian spirit in trade an business. Finally, Paul Bretscher writes o "The Communist Manifesto" to remind u what communism is and wants, and how i intends to get what it wants—Christian eth ics notwithstanding.

Philadelphia WILLAM H. LAZARETH

THE BIBLE SOCIETY

Soldiers of the Word. By John M. Gibson Philosophical Library. 304 pages. $3.75.

On May 8, 1816, there gathered in th Garden Street Dutch Reformed Church New York City, some sixty men and women representatives of many local Bible societies Many were outstanding persons: Lyman Beecher, Harriet Beecher Stowe, James Fen more Cooper, John Jay, and others.

After much discussion and a two-day re cess, a new organization known as th American Bible Society was born on Ma 10. The story of that society and its world wide mission and work is told in this inte esting and well-written book. The begin nings were small—6,410 copies distribute the first year. Now the number of Bible New Testaments, and portions of the Scrip tures run into the millions.

As one reads this story, one is impresse by the prominent people who have so give of their time to its work—John Quinc Adams, Gov. DeWitt Clinton, Chief Justic John Marshall; to mention a few. One further impressed with the stability of th society through wars, depressions, and con flicts. One is most impressed by how th Spirit of God has used this instrument t bring his Word to the millions of many land and languages. HAROLD S. MILLER

Brooklyn

book roundup . . . about segregation

A MAN from Florida wrote recently to THE LUTHERAN expressing thanks for virtually eliminating in recent months most of the highly controversial discussions and news relating to racial matters. "We read such material in the daily secular papers constantly," he said, and want a vacation from this sort of thing in our church paper.

A century earlier, on Nov. 24, 1857, a South Carolina pastor wrote to Dr. W. A. Passavant, editor of a prominent Lutheran paper, *The Missionary*, saying that inasmuch as our secular presses are best adapted to discuss the subject of slavery, and as these may be read every day in the week, we possess the means of being fully informed on these subjects. On the other hand, as our religious papers are intended to cultivate piety and exercise the feelings of charity and love . . . we cannot regard these discussions as suited for a religious journal . . ."

Reasons why church papers ought to be intensely concerned with the segregation situation are stated in an unusually clear manner in a book published today:

THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE. By Kyle Haselden (*Harper, 222 pages, $3.50*). The white American churches can't afford to ignore the race situation because, says Mr. Haselden, they had an enormous share in creating it. He points out in his book that "religion more than any other single influence has given racial injustice its abiding power."

White people in the U.S., he says, have developed "a deep-seated, mystical religious abhorrence of social contact between Negroes and whites." This is "far better concealed" and "perhaps less intense" in the North than in the South, but exists throughout the U.S.

The author is an eighth-generation South Carolinian and has observed the white-Negro situation closely. He also gives evidence of careful reading of all important books of recent years pertaining to this subject. He writes with restraint but insistent clarity.

The race relation is a Christian problem, the author argues, because basically the whites have tried to deny that the Negro is also created in the image of God. Patterns of discrimination and segregation have made him less than a man.

The book is "diagnosis rather than prescription." It deals with three concurrent evils inflicted on the Negro: 1) discrimination (denial of the "right to have"), 2) segregation (denial of the "right to belong"), 3) stereotyping (denial of the "right to be"). The book is not loaded with theological terminology but is quite probably the best book to date in putting the Negro-white problem in specifically Christian terms.

A SOUTHERN MODERATE SPEAKS. By Brooks Hays (*University of North Carolina Press, 231 pages, $3.50, published March 14*). A man who tries to walk in the middle of the road between frantic crowds hurrying by on both sides is likely to feel lonely. That's the Hays situation.

Mr. Hays is not primarily an idea man who has formulated theories or theology dealing with the race situation. He is a man of action, and his arena of action has been political life. His most conspicuous adventure was his effort in the autumn of 1957 to bring about an understanding between Governor Faubus of Arkansas and President Eisenhower. He is about as honest as a man can get, but recognizes in national affairs the necessity of skillful compromise of clashing opinions.

Mr. Hays demonstrates in this book the deep respect for Negroes as humans which is typical of Southern moderates. As a citizen of Arkansas he shares the Southerner's mistrust of rapid change in an accustomed

way of life, and particularly opposes federal invasion of states' rights.

From this point of view he tells his own story, especially regarding the backstage wrangles on writing the civil rights planks in platforms of the Democratic party in 1948, 1952, and 1956. (He says "two institutional loyalties had been unshaken throughout my life—the Baptist church and the Democratic party.")

A major chapter in the book describes in detail his own part in the Little Rock affair, which reveals tragic blunders on both sides.

This is a document of first-rate importance to anyone who wants to understand the thought patterns of sincere Southern Christians who are struggling with the segregation problems.

BIGGER THAN LITTLE ROCK. By Robert R. Brown (*Seabury, 150 pages, $3.50, published Oct. 16*). The Little Rock story is told from another angle by the Episcopal Church's bishop of Arkansas. This is an on-the-scene, first-hand story about how it felt to be an influential citizen in the community during the crisis.

It was a time of confusion, when families stopped discussing the subject in their own homes because of the sharp division of opinion. That confusion was especially evident in the churches. When a few of the Little Rock clergymen got together to try to write a manifesto on the segregation situation, "one was a legalist," says Bishop Brown, "one a perfectionist, one a neo-orthodox theologian, and one a biblical theologian."

The clergymen, says Bishop Brown, "were no different from other people in their human frailties." For one thing, they were too busy with their usual work to have much time to discuss the school crisis.

But a substantial group of the Little Rock clergy did get together. Bishop Brown wrote a pastoral letter to Episcopalians urging them "to refrain from every word or deed which is not consistent with the teachings of Jesus Christ concerning the brotherhood of man." Mostly the clergy who had courage to say something were merely disregarded as inconsequential. (Later some of their congregations saw to it that they were transferred elsewhere.)

Bishop Brown protests that "the clergy and what they represent should be receiving something more than tip-of-the-hat respect such as the world grants to a gentle old man who may have been effective in his youth but has nothing basic to contribute to life in his last years." This problem, as the title of the book suggests, is "bigger than Little Rock." For the church, says the bishop, "Little Rock has become a symbol of the power of human sin and the impossibility of exorcising it by smug pronouncements or some tidy routine."

WHAT'S RIGHT WITH RACE RELATIONS. By Harriet Harmon Dexter (*Harper, 248 pages, $4, published Nov. 26*). Mrs. Dexter, for a change of pace, has written a thoroughly optimistic book about race problems in the U.S. She is justified by the facts, which she has gathered carefully and in great abundance. Negroes are rapidly advancing toward equality in American life in civil rights, job opportunities, housing, educational opportunities, and even in the churches.

This is a factual book, unsentimental, well documented, and full of human-interest detail. It proves from the facts what rapid progress has been made toward equal status for Negroes in the U.S. in the last 20 years. Mrs. Dexter makes clear that progress in race relations is not the result of some inevitable trend. It comes through hard work done by people who are deeply concerned.

SEGREGATION AND THE BIBLE. By Everett Tilson (*Abingdon, 176 pages, $2.50, published May 5, 1958*). Brooks Hays says in his book (above) that "the utterly false interpretation of the Bible teachings, currently finding an audience in some sections of the South," needs correction if integration is to progress. Mr. Tilson attempts it in this book (the story of Noah's curse on Canaan, and so forth), but lacks sufficient biblical or theological scholarship to be effective.

overseas

ew Hymnal Is Widely Accepted

GERMANY: Hamburg. April 1.—A NEW ymnal for Protestants in Germany, hich was published in 1950 after 15 ears of research and preparation under ie leadership of Prof. Christhard Mahnholz in Hannover, is getting wide acptance. Introduced in all but two of ie 28 regional churches in East and Vest Germany, it will now be used in ustria. The general synod of the Evanelical Church in Austria decided in larch to introduce this hymnal in the utheran and also in the Reformed congregations.

In Austria the same pattern as in our ountry will be used: Part I (394 hymns) the same for all churches, while each gional church has its own appendix of out 100 hymns sung only in each parcular district.

The two *Landeskirchen* which don't e the new hymnal are the churches of e Rhineland and of Westphalia which ad introduced new ones only 20 years go. It is hoped that within the next five ten years they will also conform with e other churches. Most German congegations in foreign lands are using the ew *Evangelisches Kirchengesangbuch.*

AFTER THE Hannover synod session in ebruary had discussed the problem of aving church doors open during the eek, Bishop Hanns Lilje sent a letter to l church elders in his regional church king for prompt consideration of that roblem. Dr. Lilje thinks it necessary to ave the churches open for private medition each day since the room where one an "shut the door and pray to the Father secret" is no longer available for most eople. Housing shortage and lack of privacy make it a "must" for the congregations to provide a remedy.

Most German Protestant churches are open only for services and are closed right afterward. Only a few have tried so far to open the doors regularly for at least some hours daily, but most of their sextons report an increasing number of people making use of this opportunity. Some churches have introduced daily morning and vesper services in an effort to meet the need.

A FEW DAYS after his 75th birthday the well-known German architect, Prof. Otto Bartning, died suddenly. He was a pioneer in new styles of church architecture soon after World War I. His main interest was the relation of modern building material with the liturgical functions of a church service. Thus he was the first to erect a steel church for an exhibition in Cologne in 1928. In his lifetime he designed about 125 churches in all parts of Germany and in the neighboring countries, and also hospitals, schools, and other buildings.

After World War II he inspired the erection of "emergency churches" in our damaged cities and towns and in emergency districts for the incoming refugees. The World Council of Churches and Lutheran World Federation supported this program by which about 50 congregations in East and West Germany got new churches, constructed mainly with prefabricated material.

Prof. Bartning was highly honored for his outstanding church and secular work. For many years he was president of the Federation of German Architects. He worked also with the UNESCO. Bartning's autobiography, *Beloved Earth,* published in 1955, describes the life of this cultivated and honest Christian.

—REINHARD GROSCURTH

Long-Range Planners of Four Church Review Their Parish Education Ventu

PLANS FOR THE FUTURE of Christian education in the four Lutheran church bodies currently discussing merger were reviewed at a four-day meeting of the consulting committee for the long-range program of parish education last month. The program is a co-operative venture in curriculum building supported by the American Evangelical Lutheran Church, Augustana Lutheran Church, Finnish Lutheran Church in America, and United Lutheran Church in America.

The typical Lutheran Sunday school teacher is a woman who is 36 years old and has a high school education, Dr. Allan Pfnister, research director of the program, announced. He reported that she usually is selected by the congregation's pastor and Sunday school superintendent, but gets no formal training.

The report was part of the detailed analysis of leadership in Lutheran church schools presented at the meeting held at Pocono Summit, Pa.

Although the "typical" teacher had only a high school diploma, Dr. Pfnister said, 31.7 per cent of the teachers in t co-operating churches had taken sor college work. Almost 18 per cent had r ceived college degrees. Only 9.7 per ce had completed no more than elementa school.

More than 58 per cent of Sund school teachers are between 25 and years old, Dr. Pfnister said, and 7.9 p cent are 17 years old and under. On 6.8 per cent are over 55.

Sessions at Pocono Summit were a tended by 51 top-ranking scholars a pastors. Under study were three lar volumes containing detailed proposals f the Christian family, Sunday scho weekday school, vacation church scho catechetical instruction, and leadersh education.

Suggestions of the consulting comm tee were referred to the long-range pr gram staff for consideration. In the lig of these suggestions, revised plans for t various congregational schools will submitted to the governing body of t program in July.

Lutherans discuss Long-Range Parish Education Program. At left, Dr. Anderson, Dr. Rhyne, D Heim, Pastor Wagner; at right, Mr. Krause, Dr. Johnson, Mrs. Zimmerman, Dr. Chworows

Florida Lutherans Step Up Evangelism To Reach Missile Workers at Canaveral

CAPE CANAVERAL—Five Lutheran congregations in this area are joining forces to provide a Christian witness at America's foremost missile launching center. They are stepping up evangelism efforts to reach as many as possible among the 20,000 Air Force, civil service and contractor personnel engaged in missile work.

The concerted effort grew out of a late 1958 survey of Lutheran facilities around Canaveral. It was made by the Rev. William H. W. Marwede, of Washington, D. C., eastern area director for the Lutheran Service Commission, a joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod. He also arranged the planning sessions at which the five Canaveral congregations agreed to work on the project.

Pastor Marwede praised the co-operative spirit of the pastors of these churches as a primary factor in strengthening the total Lutheran witness here. Three of the congregations are affiliated with the Missouri Synod, and one each with the United Lutheran Church in America and the American Lutheran Church. The United Lutheran congregation is St. Paul's, a mission organized in 1956 at Melbourne, south of the Cape. The pastor is John R. Knaul. A mission is also planned at Cocoa.

Active in the movement is Chaplain Daryl G. Meyer (Missouri Synod), who was cited as being "extremely valuable in liaison between the civilian clergy and the military installation."

Lutheran services were first held in the Cape Canaveral area in 1951. All five churches now engaged in the current evangelism effort were started by lay people who asked parent churches to organize missions.

Seminar on Social Responsibility Held at Sebring

TAMPA—A seminar on Christian Social Responsibility and Human Relations drew 9 pastors and laymen to Sebring on April , 8 and 9. Thirty of the Florida Synod's 2 congregations were represented.

The leaders were Dr. Jerald C. Brauer, ean of the Federated Theological Faculty, University of Chicago; Dr. Harold C. Letts, irector of social action in the Division of Christian Life and Work, National Council f Churches, and the Rev. Rufus Cornelsen, irector of social action, ULC Board of ocial Missions.

A resolution offered at the closing session, taking a stand on integration in the chools, was referred to the synod's social missions committee for action at the synod convention May 11-14. It was pointed out that this was a seminar for study, and that individual letters to public officials would be more effective than a joint resolution.

Meanwhile, a statement on human rights seeking to keep the schools of Florida open was adopted April 10 by 72 ministers of St. Petersburg and vicinity. Among the signers was Dr. Royall A. Yount, Florida Synod president.

This statement maintained that every citizen should have access to public institutions. It called on all officials "to make plans which will lead to a wholesome solution of the school problem which confronts us."

Hartwick Tradition Revived in Conference Naming

By CLAYTON G. VAN DEUSEN

ALBANY—A change of name was voted by the Mohawk Conference, formed a year ago from a large part of the old Eastern Conference. Following synod confirmation, it will be called the Hartwick Conference.

The new name was chosen not specifically for Hartwick College, but in deference to the entire Hartwick tradition. The Lutheran pioneer, John Christopher Hartwick, established the seminary bearing his name in 1797. Until it discontinued classes and was succeeded by Hartwick College in 1928, it was the oldest Lutheran seminary in continuous operation in this country.

The tradition derives also from Hartwick Academy, on the original seminary campus, and the Hartwick Synod, a constituent part of the old General Synod. Most of the Hartwick history took place in the territory of the Mohawk Conference, but the name h survived only in the college. The nan change was voted in adopting the confe ence's new constitution.

A feature of the convention was a con prehensive social missions presentation o race relations. A movie on the subjec *Broken Mask,* was shown.

DR. HENRY J. ARNOLD
Name perpetuated in Hartwick's chapel

Funeral for Dr. Arnold

FUNERAL SERVICE for Dr. Henry J. Ar nold, president of Hartwick College fro 1939 to 1953, was held in the college chapel which will bear his name. The combine library and chapel building was erected dur ing his administration, and the board o trustees voted last February to call it Arnol Hall.

Dr. Arnold's tenure at Hartwick wa marked by significant advancements. Th faculty was strengthened and the endowmen increased. Enrollment more than doubled

He died April 5 in Florida where he had been living in retirement. He had been a member of the Commission of Adjudication of ULCA, and was long secretary of the National Lutheran Educational Conference

St. Timothy's Organized

A NEW CONGREGATION was formally or ganized April 19. It is St. Timothy's, North Greenbush, the Rev. Anton Thumhart, pastor. The Rev. Merle G. Franke, of the ULCA Board of American Missions, preached at the service of thanksgiving.

The name of the new church is significant. St. Paul's Church, Rensselaer, had initiated and sponsored the mission parish in North Greenbush, and aided in many ways including the transfer of members. The name St. Timothy was chosen to symbolize the spiritual relationship between the Apostles Paul and Timothy.

ENNSYLVANIA

Central Penn Ministers Discuss Staff Problems

By VIGGO SWENSEN

HARRISBURG—Problems of the "staff ministry" were discussed in detail at a meeting of 17 pastors of Central Pennsylvania Synod at St. Matthew's Church on April 10. They were called by Synod President Dwight F. Putman.

Each of the conferees is a senior pastor working with an assistant or associate, or who is planning a staff ministry. There are 22 such congregations in the synod of 391 pastoral charges.

Brief papers were presented by ten of the men on various related subjects. Several were agreed that the term "assistant" should be eliminated in favor of "associate" since the former seems to indicate a temporary call and might hasten the junior's departure to another field.

There shouldn't be too much difference between the salaries of the associate and his senior, it was said. The basis for choosing a helper should be the extent of the church's program rather than the size of the congregation.

Another meeting is planned for associate and assistant pastors, a third for both groups.

Missions Meet Quotas

NINE OF ELEVEN mission congregations in the synod paid their 1958 double apportionment in full, some of them by vigorous last-minute efforts, according to Dr. Martin Tozer, synod home missions superintendent.

One mission, only at the half-way mark by Dec. 1, raised 51 per cent in the final month. Another transferred $1,100 from current expenses to meet its goal of $12,033. Average giving in the missions ranged from $50 to $187 per confirmed member.

PASTORS and general evangelism chairmen of East Penn Conference churches will meet May 21 in St. Matthew's Church to plan the Family Mission set for Oct. 21-28. The theme will be "Christ Jesus in Your Home."

Bethlehem Church is Harrisburg's newest
It overlooks capital city's Italian Lake

Family worship in the home is to be the emphasis of the mission, according to Pastor James Emerick, of Millersburg, general chairman. Associate chairmen are Pastors Daniel Kistler, of Lebanon; Harold Helfrich, Harrisburg West; Carl Frederick, Harrisburg East; Carl Berkobin, West Shore; and John Weikel, Upper Dublin.

New Home for Aged Planned

A NEW HOME for the aged will be established in Upper Dauphin County. Action was taken at a recent meeting of the Lutheran Service Society.

There is a long waiting list of applicants for the homes in Harrisburg and Camp Hill, it was pointed out. Churches of the upper area have already promised $35,000 for the project. Of this, $19,000 was pledged by two congregations.

"LOVE is the greatest power in the world, and can prevent atomic war and racial annihilation," said Dr. Henry Hitt Crane, of Detroit, at the recent religious institute in Grace Methodist Church here. Sponsors were the United Churches of Greater Harrisburg and the American Friends Service Committee.

Muhlenberg Medical Center Ready to Start First Unit

ALLENTOWN—Bids will be opened May 27 for the first unit of Muhlenberg Medical Center. Ground is expected to be broken in early June for the $1,800,000 building.

Meanwhile, Lutheran families of the area to be served by the new hospital will be responding to a "Lutheran Loyalty Program." The fund appeal involves a visitation to all Lutheran homes in the Allentown, Bethlehem and Northampton Districts of the Ministerium of Pennsylvania, formerly the Allentown Conference.

Million Dollars Sought

Goal is $1,000,000 in gifts and pledges payable during the next three years. The program is being directed by Ira F. Angstadt, formerly of the Lutheran Laymen's Movement for Stewardship.

A community-wide campaign for funds was conducted two years ago. Some 14,000 gifts and pledges totaling $2,000,000 were received, and the hospital sponsors secured an initial grant of $331,000 from the federal government.

First building, expected to be completed in the summer of 1960, is a five-story unit for the chronically ill. Second stage will be a seven-story general hospital building. Later will come a school of nursing, homes for nurses, a professional building and a chapel.

Although not an official institution of the church, Muhlenberg Medical Center has the endorsement of the Pennsylvania Ministerium. Ministerium President Charles M. Cooper says:

"The Muhlenberg Medical Center has been a project developed under Lutheran leadership by pastors and lay people in the Lehigh Valley. It deserves the full support of our church members by way of personal and individual services and contributions, beyond what may have been voted in congregational budgets.

A Community Project

"This is a community project to be shared with other denominations and other groups in business and industry. Our Lutheran share, not to be raised officially by synod or congregations, but personally as church members, calls for a real evidence of Lutheran loyalty."

As a community hospital, affiliated with Blue Cross, the Center will receive anyone, regardless of race or creed. It already has strong support from Lehigh Valley labor organizations.

Architect's conception of Muhlenberg Medical Center. First unit is building at extreme left

Governor Attends Dedication of York Home for Aged

YORK — Governor David L. Lawrence of Pennsylvania was guest of honor at the dedication of the York Home for the Aged on April 12 and praised churches for their efforts in providing shelter and care for the aged. Churches, he said, "do the most in this field because their efforts come from the heart."

"Society," Governor Lawrence said, "has an obligation to preserve the human dignity and the self respect of its older citizens above and beyond fulfilling their basic needs for food and shelter. Government, private agencies and churches all take part in the task but in many instances churches have taken the lead."

Builder and architects (Thad Reindollar, J. A. Hamme, H. R. Lenker, left to right) at ceremony with board members Luther D. March and Pastors Ehrhart, Folkemer and Shilling

The Governor, who had come especially from Harrisburg to participate in the ceremony, toured the building and spoke to some of the residents. He said he was impressed by the new facilities and well pleased with Lutheran initiatives in the field of welfare.

The Rev. Harold W. Reisch, director of inner missions of the ULC Board of Social Missions, gave the dedicatory address. Taking part also were Dr. Kenneth S. Ehrhart, president of the York Conference; Pastor Gordon E. Folkemer, president of the board of directors, Lutheran Welfare Service of York County; Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod; and Sister Charlotte Weissgerber.

The $1 million fireproof building was built and equipped through contributions of the 80 Lutheran churches of the York Conference and their members. It has quarters for 94 guests, including 20 in the infirmary. There are 52 single and 11 double rooms, each with its own lavatory. The chapel seats 125 persons.

Many other gifts and memorials have been placed throughout the home. Bedding, linens and chinaware were supplied by the Ladies' Auxiliary which has 4,700 members. The home was housecleaned a few weeks ago by 233 members. Last fall, church organizations stocked the larder with several thousand items of canned goods.

The Rev. Russell T. Shilling is executive director of the Lutheran Welfare Service which operates the home. Dr. D. Haydn Stouch, head physician, has a staff of ten consulting specialists.

Mission in West Lancaster Becomes Holy Spirit Church

By ERNEST J. HOH

LANCASTER—Newest mission congregation of the Lancaster Conference was organized on May 19. It is in West Lancaster, and has taken the name Holy Spirit.

The Rev. Harold Y. Sandy, BAM mission developer, was called as pastor of the new church. The congregation had a charter membership of 84 confirmed persons.

Following the organization service, members of the congregation held a dinner at Redeemer Church in Lancaster. Among the guests were Dr. Martin L. Tozer, synod superintendent of home missions, and the

PA.: LANCASTER . . .

Rev. Arthur Yeagy, assistant to the president of Central Pennsylvania Synod.

ST. PETER'S CHURCH, Neffsville, broke ground in April for a church building on a new site. Relocation of the church is expected to give the congregation a better opportunity to serve the rapidly growing communities just north of Lancaster.

Dr. Tozer spoke at the groundbreaking service. Ernest Huston is the pastor.

ST. JOHN'S CHURCH, Maytown, broke ground for a new educational building, to be attached to the stone church built in 1884. Extensive renovations to the church also are planned. Total cost will be more than $70,000. Wilbur M. Allison is the pastor.

ULCW Meets at Lititz

SPRING RALLY of the United Lutheran Church Women was held at St. Paul's Church, Lititz. Attendance at afternoon and evening sessions was 320.

Dr. Donald Houser, executive secretary of the Board of American Missions, described the rapid expansion of home missions in the United States and Canada.

A panel discussion on "Home Missions and Rural Work" was featured at the evening session.

Mrs. Harland D. Fague, president of the conference ULCW, resigned.

VACATION SCHOOL workshop for the conference was held May 6 at Trinity Church, Lancaster. Ira Sassaman, synod secretary of Christian Education, spoke.

Friedens Church Will Have Its Own Parsonage This Year

POTTSVILLE—Ground was broken for a new parsonage by Friedens Church at Hegins on April 19. Pastor Ralph W. Bagger conducted the ceremony on the triangular site opposite the church.

He was assisted by Elmer R. Maurer, chairman of the building committee, and Harvey C. Cresswell, a contractor. The building is expected to be ready in August.

Spadework for new Hegins parsonage
Mr. Maurer, Pastor Bagger, Mr. Cresswell

It will include the church office with a separate entrance.

Friedens Church, established in 1816, had long been a member of a three-congregation parish but formed a parish of its own early last year. Pastor Bagger assumed the charge last December.

MARYLAND

Multiple Parish Revision Important, Group Advised

By WILSON P. ARD

HAGERSTOWN—"It is just as important to realign a parish or to merge churches as it is to open a new church." Representatives of multiple congregation parishes in Western Maryland heard this statement by Dr. E. W. Mueller, of the National Lutheran Council, at a meeting in St. Paul's Church, Walkersville. Twelve parishes were represented.

Dr. Mueller challenged the group to think in terms of the adjustments that must come in rural churches in spite of sentiment and tradition. Basically the church does not

ange, he said, but its structure and pat-rn do.

Realignment of parishes by merging naller churches and separating larger and onger ones has been underway for some ne in the Maryland Synod. The same ocess has been going on in the rural sec-ons of the adjoining Central Pennsylvania nod and the Ministerium of Pennsylvania. t the same time many congregations have parated from union arrangements with urches of United Church of Christ and vangelical United Brethren congregations.

The changes come slowly, however. Dr. ueller said in any church council there ill be three groups: the stubbornly op-osed, small and quite vocal; those in favor change, also small and vocal; and the rgest group which knows something is rong but doesn't know what to do about it.

Church School Teachers Meet

WESTERN CONFERENCE Sunday School ssociation's convention will be held May 16 Good Shepherd Church, Frederick. Nine orkshop groups will study the question, What should be expected of a good church hool teacher?"

A panel discussion is also planned on how urch school teachers prepare for classes.

SUMMER SCHOOL for church workers is heduled July 19-25 at Hood College. It ill be the 24th year for the school con-ucted by the synod's parish education com-ittee. An outstanding faculty has been ngaged to conduct courses in every phase of urch life.

Directors of the school are Pastors Roland . Ries and Carroll L. Boyer. Dr. Margaret . Ballard is administrative secretary.

NEW POST CHAPLAIN at nearby Fort Ritchie Lieut. Col. Gomer S. Rees. After 14 ears as pastor in Allentown, Pa., Chaplain ees began his career in the armed services 1940.

A native of Philadelphia, Colonel Rees is graduate of Muhlenberg College and hiladelphia Seminary. As a chaplain, he rved overseas during and after the war. Recently he had been stationed in Germany, where he became chief chaplain of the Berlin Command. Previously he was chief chaplain in the Port of Yokohama.

TWO MEMORIAL WINDOWS provided for in the will of Chester R. Hays have been placed in the nave of Trinity Church, Hagerstown. The installation completes a series of eight windows under the guidance of Dr. Luther D. Reed, president emeritus of Philadelphia Seminary. General theme is the Apostles' Creed.

TWO HAGERSTOWN Lutherans had prominent roles in the Maryland YMCA's model legislature at Annapolis. Jeanne Damm was the first girl governor in the 15-year history of the event. David Peters was president of the Senate.

The high school juniors and seniors introduced a flock of bills. One would prohibit married students from attending high school. Another would set up supervised drag racing strips for drivers over 16. A third would require driver education in high schools.

TV Class Project Grows

Ford Foundation announced another grant of $245,000 to Washington County's closed circuit television instruction project in the public schools. TV instruction now includes 15,000 pupils in 36 of the county's 49 schools.

Hagerstown and Washington County pioneered in this type of public instruction, and the experiment has been watched with interest by educators in America and abroad.

Synod's Membership Gains

COMMUNING membership of the Maryland Synod gained 1,101 to a total of 52,500, it was reported by Dr. F. R. Seibel, synod statistician. He reported total congregational expenses were $4,436,273, and total benevolences were $1,066,091.

The 1960 budget sets apportioned benevolence at $756,000, as against the 1959 goal of $636,834.

ILLINOIS

Reinartz Outlines Needs At Aged Home Dedication

By JOHN E. COOPERRIDER

CHICAGO—More than 1,000 persons overflowed the chapel and crowded the dining room and halls of the new St. Matthew Home for the Aged at the dedication service on April 5. Recently completed at a cost of $550,000, the home is near the new Lutheran General Hospital under construction in Park Ridge Manor, northwest suburb

ULC Secretary F. Eppling Reinartz, presi ent for the dedication, said that the facilities and program of the home meet all major needs of older people.

"One of the saddest things possible," he said, "is a godless old person. Here there ought to be some dramatic conversions."

The home will house 51 guests in 17 single and 17 double rooms. One wing will be used as infirmary. Facilities include three solariums, recreation and meeting rooms and departments for physical and occupational therapy.

Nearby churches are organizing a social service group to provide volunteer workers. Guests are entering at the rate of one a day until the staff is completed. The Rev. Ernest Koch is the executive director.

Parish Educators Meet

A RETREAT for church school superintendents and chairmen of congregational education committees of the Southern and Central Conferences was held May 8 and 9 at Pere Marquette State Park.

Speakers discussed the general plan of Christian education in a congregation, the roles of the parish education committee and the Sunday school superintendent, stewardship education, and leadership and teacher training.

The program was arranged by the synodical parish education committee. A similar retreat will be held in the fall for Chicago and Northern Conference churches.

SYNOD PRESIDENT A. HOWARD WEEN preached at the communion service opening the recent convention of the Central Conference, Augustana Lutheran Church. Central Conference's President O. V. Anderson will reciprocate by preaching at the ordination service of the Illinois Synod convention May 11-14.

CHRIST CHURCH, Chicago, Dr. George F. Lottich, pastor, dedicated its new parish education building on April 12.

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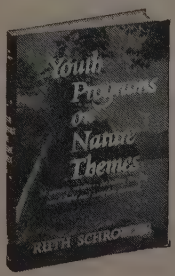

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OHIO

Pastors Study Stewardship In Retreat at Synod Camp

By E. RUDOLPH WALBORN

COLUMBUS—A pastors' retreat was he at Camp Mowana April 27 and 28, the fi spring session at the synodical camp. It w sponsored by the synod's Board of Stewar ship and Congregational Life.

Dr. Henry C. Endress, executive direct of the ULC Stewardship Department, spo on "Reaching and Using Laymen"; Dr. T. Kantonen, of Hamma Divinity School, "Christian Motives for Giving," and D Amos J. Traver, also of Hamma, on "Pa tors' Problems in Public Relations."

Pastors Tom B. Homrighausen, Sim Metzger, Allen G. Youngblood and Haro R. Shank were devotional leaders.

SUNDAY SCHOOL superintendents will me in another retreat at the camp May 22-2 Principal speaker will be Dr. Ralph D. Hei of Gettysburg Seminary.

Luther League to Convene

LUTHER LEAGUE OF OHIO will hold i convention June 21-23 on the Wittenbe College campus in Springfield. Speakers w include the Rev. Leslie Conrad, Jr., LLA e ecutive secretary, and Pastors Charles Hackenberg, of Pittsburgh, and Robert Boettger, of Lorain, Ohio.

AUGSBURG CHURCH, Toledo, marked 40th anniversary by dedicating a $140,0 educational addition. It includes a chap lounge, choir rooms, and youth center roo

The congregation also broke ground for $200,000 addition to the nave. It will i crease the seating capacity and provide f a new chancel, a rebuilt pipe organ and all-purpose room. The pastors are W. Ca Satre and Welles F. Jackson.

GOOD SHEPHERD CHURCH, Kenwood, five-year-old mission served by Pastor Jer H. Miller, dedicated a $26,000 remodele residence as a parish house. Synod Pres dent Herbert W. Veler preached.

ynod Convention Set or Edmonton in June

By E. G. GOOS

EDMONTON, ALTA.—Trinity Church, Edmonton, will be host to the 43rd Western nada Synod convention June 15-19. ester Myrom, secretary of the United Luran Church Foundation, will be ULC resentative.

At the same time the synod's United Luran Church Women will convene at St. n's Church, Edmonton. United Lutheran urch Men will meet June 15 in Faith urch.

Many delegates and visitors are expected attend groundbreaking ceremonies at the nce of Peace mission site and to visit od Samaritan Hospital, synod supported itution.

Calgary Field Entered

UP TO NOW, United Lutherans have had congregation in Calgary, one of the gest cities in Alberta. This month the v. John Fulmer began to develop a mis- n in the southwest section of the city. was assigned by the Board of American ssions.

PENTECOST will be confirmation day for young people in eleven congregations of synod. Only five churches held confir- tion at Easter, receiving 37 members. er congregations plan to confirm classes other times.

VACATION SCHOOL workshops are being d this month in Western Canada and Ice- dic Synod churches of Manitoba and rth Dakota.

Similar workshops will be held in Alberta, at Ponoka May 23 and one at Edmon- May 24.

ST. PETER'S CHURCH, Winnipeg, has called assistant pastor, Dr. G. A. Heimann, merly social missions chaplain in Winni- . This growing bilingual congregation is served by Parish Worker Ingeborg

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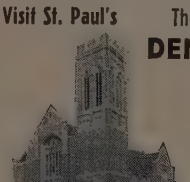

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WESTERN CANADA . . .

Peters and Miss Lily Kuhn, Associate Deaconess Service. The Rev. Lothar Schwa is the pastor.

PRE-CAMP training conferences were he by the Rev. James L. Keyser, of the Boa of Parish Education, in Winnipeg, Edmc ton and Regina.

MISS BERTHA LANGE was commissioned an educational missionary to India at Peter's Church, Millet, Alberta. More th 300 persons attended the service.

The Rev. Frederick Neudoerffer, of t Board of Foreign Missions, preached. A taking part were Pastor Arthur Miller Millet, Pastor Herbert Hartig of Edmonto and Pastor Albert Goos of Saskatoon, sistant to the synod president.

Miss Lange was expected to arrive in Ind about May 14. She is to teach an interd nominational school at Kodaikanal.

A native of Millet, Miss Lange is a gra uate of the University of Alberta, and taug provincial schools. She took the course the ULCA School of Missions, Maywoo Illinois.

Pastors Neudoerffer, Hartig, Miller and Goo and Miss Lange with Mrs. Viola Chandle

—CHANGES OF PASTORATE—

Iowa

ER, Edward A. From Zion Church, Princeton. To Iowa Methodist Hospital, Des Moines, chaplain-intern.

New Jersey

RG, Harold E. From Holy Trinity Church, Burlington. To Good Shepherd Church, Glen Rock.

ERKEHR, Robert Otto. From Rock Creek parish, Ind. To Freehold, N. J., mission developer.

New York and New England

ISER, Paul C. From St. Michael's Church, Camillus, N. Y. To Concordia Church, Manchester, Conn.

ESSINA, Anthony. From Good Shepherd Church, Pearl River, N. Y., assistant pastor. To Reformation Church, Brooklyn.

INDEN, Hans. From Kreuz Church, Philadelphia. To Port of New York, Lutheran Seamen's pastor.

North Carolina

OWN, Bachman S. From Lutheran Chapel, China Grove. Retirement.

Ohio

NINGER, C. William. From Evangelical Church, North Industry. To Army chaplaincy.

Pacific Southwest

CKS, David H. To Grace Church, Ajo, Ariz.

ZER, William S. From Bethlehem United Church, Kansas City, Mo. To Phoenix, Ariz., mission developer.

OBECK, Phillip E. From Shepherd of Hills Church, Sunland, Calif. To Faith Church, Duarte, Calif., supply pastor.

Pennsylvania Ministerium

KSNIS, Gunnar. From Trinity Church, Russell, Kan. To St. Andrew's Church, Summit Lawn.

ATTEN, Arthur R. From Ministerium Board of Inner Missions Chaplaincy Service. To Christ Church, Schoenersville.

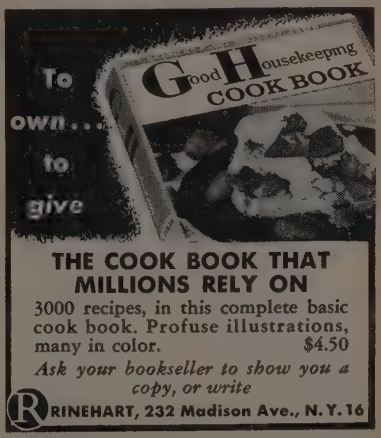
NGHAM, Fred E., Jr. From Good Shepherd Church, Southampton. To St. Peter's Church, North Wales.

Zvirbulis, Edward R. From Audenried-Beaver Meadows parish. To Gouldsboro-S. Scranton parish.

South Carolina

Rau, Harry L., Jr. From Holy Trinity Church, Elizabethtown, Tenn. To Good Shepherd Church, Walterboro.

Seastrunk, C. E. From Mt. Hermon Church, West Columbia. To Atonement Church, Laurens.



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May 18-20
WEST VIRGINIA:
West Virginia Bldg., Jackson's Mill, We
May 18-21
CENTRAL STATES:
Kountze Memorial Church, Omaha, Ne
IOWA: Trinity Church, Webster City
OHIO: Holy Trinity Church, Akron
PACIFIC: Our Saviour Church, Seaside,
PACIFIC SOUTHWEST:
St. Mark's Church, San Francisco, Cali
TEXAS-LOUISIANA:
St. Luke's Church, San Antonio, Tex.
May 19-21
NORTHWEST:
Salem Church, Minneapolis, Minn.
WARTBURG:
St. Mark's Church, Cudahy, Wis.
May 19-22
PENNSYLVANIA MINISTERIUM:
The Inn, Buck Hill Falls, Pa.
May 24-26
CARIBBEAN:
Messiah Church, Rio Piedras, P. R.
May 25-27
SLOVAK ZION: Sts. Peter and Paul's Church, Riverside, Ill.
May 25-28
NEW JERSEY: St. John's Church, Ocean C
NEW YORK AND NEW ENGLAND:
All Saints' Church, Boston, Mass.

CHANGES OF PASTORATE . . .

TEXAS-LOUISIANA

BROESICKE, FRANK O. From Martin Luth Church, Victoria, Tex. Retirement.

WESTERN CANADA

HEIMANN, GUSTAV A. From St. Pau Church, Dominion City, supply paste and St. John's Church, Steinbach, Ma supply pastor. To St. Peter's Churc Winnipeg, assistant pastor.

MISSIONARIES

ARRIVALS

STELLING, HERBERT P. From India, April 3017 Cardinal Drive, Augusta, Ga.

MISSIONARIES (*Cont.*)

DEPARTURES

NGE, BERTHA. To India, April 15. High Clerc School, Kodaikanal, Madurai Dist., Madras State, India.

DECEASED

THE REV. ELMER C. DRESSEL, 53, tor of St. Paul's Church, Parkchester, nx, N. Y., died April 16.

A native of Buffalo, N. Y., and graduate Wagner College and Philadelphia Semi-y, Pastor Dressel received a master of ed theology degree from Hartwick Semi-y.

Before coming to St. Paul's in 1948, he ved St. John's Church, Elma, and Christ urch, Rosedale, N. Y.

Surviving are Pastor Dressel's wife, the mer Bernice Marie Van Camp; a son, neth, and two daughters, Natalie and s. David Johnson.

Funeral services were conducted April 19 St. Paul's Church by Dr. Alfred L. Beck, sident of the New York and New Eng-d Synod, and the Rev. Austin Bosch.

Burial was at Woodlawn Cemetery, New rk City.

DR. CHARLES F. SANDERS, 90, former d of the philosophy department of Get-burg College, died April 18 at St. Peters-g, Fla.

A native of Mifflinburg, Pa., Dr. Sanders s a graduate of Gettysburg College and ttysburg Seminary. He received a doctor divinity degree from Leipzig University. Ordained in 1895, he served congregations Avonmore and Blairsville, Pa. He joined faculty of Gettysburg College in 1906 d retired in 1941.

Dr. Sanders was author of *The Taproots Religion and Its Fruitage.*

He is survived by his wife, the former ah E. Saxton.

Funeral services were conducted April 23 Gettysburg by the Rev. Herman G. empfle, Jr. Burial was at Evergreen metery, Gettysburg.

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IN CONCLUSION

THE TREND these days is to try to do everything in a big way—to sell butter and eggs in super-super markets or build mills that can make 1,000 tons of steel a day. Churches feel they have accomplished much if they can arrange a meeting that brings together 100,000 people.

In the churches, though, there is also a reverse trend which is shown in calling together a small group of people to a quiet place for a few days of inconspicuous discussion. Perhaps this follows the example of our Lord who, after some of his big meetings, took the twelve up some hilltop to be alone.

LAYMEN of Lutheran churches in central New York, for instance, have been going to an inn in the Adirondacks for a weekend each autumn for some of the most thoughtful discussion I have heard. This sort of thing is widespread and is increasing. We can't keep pushing a big church program unless some of our people find opportunity for refueling.

Lutherans in eastern Pennsylvania tried something unusual this spring when, on six weekends, groups of 60 or 70 newly elected church-council men and women met at an inn in the Poconos. About 400 persons in all were invited to think about the meaning of their lives as Christians and their part in the work of the church.

Some time was spent in listening to a few pastors make speeches, but most of the time was for group discussions and conversations. A group of men got so interested in talking about church affairs one evening after the meeting that when they quit they were surprised to find that it was 5 A.M.

Not only is this a sample of the trend toward secluded gatherings of a few people for intensive talks, but it is a sam of the trend toward giving the chu back to the laymen. There really is n ing important about the Christian fa or the life of the church which layn can't understand if they take time to th about it.

A lot of activity in our churches c sists of one-way conversations, w somebody saying things which are v true, no doubt, but with no chance others to talk back. There have to times when everyone present gets opp tunity to be heard, and of course t means meeting in fairly small groups.

The people who talk the most may n be those who know much. They have be exposed to those who know mo But such exchange of ideas must be wi open, with each person saying what thinks. That may stimulate active-mind people to further study.

Often it isn't study which we need, b the chance to face our own deep thoughts and experiences, and find o how much they are really worth. The is a great amount of counterfeit Chr tianity in circulation and we have to lea to spot it. It isn't enough to have expe who can identify it for us.

Since every person is responsible b fore God for his own faith and life, ought to have opportunity in the chur to develop as an individual, not passiv as a vessel into which various sermo and services of worship are poured wit out ever being stirred. Protestants to a big risk when they cut loose from t idea of a priestly hierarchy which w supposed to be the channel of Goo grace. Protestants proclaimed the pries hood of all believers.

This is still a basic Protestant principl but has seldom been heeded very ser ously in actual practice. Maybe there's trend that way these days. —ELSON RU

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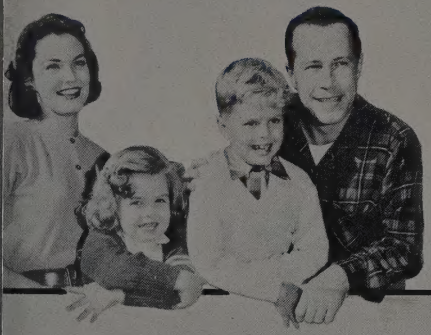

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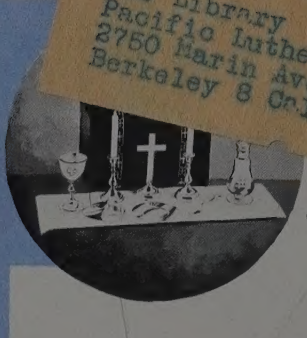

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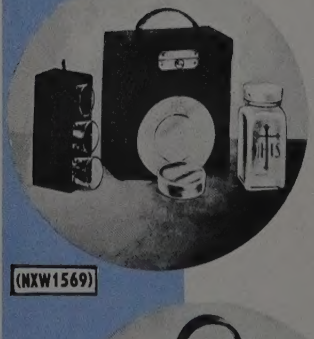

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